

# THE WORLD'S ADVANCE-THOUGHT.

LABBE BUILDING, PORTLAND, OREGON.

THE UNITY OF HUMANITY AND THE MILLENNIAL ERA WILL BE REALIZED TOGETHER.

MONTHLY AT ONE DOLLAR A YEAR.

VOL. III.

PORTLAND, OREGON, DECEMBER, 1888.

NO. VII.

## THE WORLD'S ADVANCE-THOUGHT

The Good and the True do not Perish: the Wisdom of the Ages we inherit.  
EDITED AND PUBLISHED BY H. S. MAGUIRE AND LUCY A. MALLORY.

PORTLAND, OREGON, DECEMBER, 1888.

TERMS OF SUBSCRIPTION.  
Per Year, to any part of the United States, One Dollar.  
To any part of the British Empire, Five Shillings.

Remit by mail, through a post-office order, or a draft on a bank or banking house in Portland, Oregon, payable to the order of The World's Advance-Thought Publishing Company. Send bank notes in registered letters only.  
Subscribers desiring a change of post-office must give the name of the office where taken and where to be sent, otherwise the change cannot be made.  
Address: WORLD'S ADVANCE-THOUGHT PUBLISHING COMPANY, Portland, Oregon.

Written expressly for THE WORLD'S ADVANCE-THOUGHT.

### THE REIGN OF CHARITY.

BY A.

It circles nature ever moves—  
But shall the soul of God-like man  
Be no exception to the plan?  
Shall we, who have defile force,  
Aspire to run no higher course?  
Aye, let the mind expand and grow,  
Seek wisdom, love, and truth to know,  
And eul from out the common throng  
Of thoughts that mingle sweep along  
Those gems which only tend to give  
A lustre to the lives we live.  
Let friendship then our souls inspire,  
Till love dispenses with heaven's fire  
That selfishness we vain would leave,  
Then shall we to our neighbor cleave,  
While Justice, Honor, Mercy sweet,  
Shall outward shine to all we meet,  
The prayer of earth be heard on high,  
And eul from cloudless sky  
The hope of ages then shall be  
Assured by Reign of Charity.  
North East, Pa., November 23, 1888.

### MILLENNIAL SUN-RISE PAPERS.

Written expressly for THE WORLD'S ADVANCE-THOUGHT.  
GENTILE PRINCIPLES OF THE ARCH-NATURAL MAN.

BY E. N. V.

It is well understood by those familiar with the growth of religious ideas in Humanity, that a "Scripture" or written "Word," containing revelations of moral and spiritual truth, existed anterior to the most ancient of the Jewish Sacred Writings, and was revealed in the pre-Mosaic and pre-Abrahamic times. While in era still earlier, antedating by ages the first written scripture, oral Revelations were given, beginning with the first receptive types of mankind. The human race is far older than modern generations yet surmise, and the Hebrew Scripture is not, by many removes, the first Bible of mankind.

The early portion of the Old Testament was compiled, at various times and by different scribes, from these now extinct Gentile Scriptures. Reference to them is occasionally made in the Hebrew Bible, viz.: "The Book of the Generations of Adam;" "The Book of Enoch;" "The Book of the Wars of Jehovah;" and the "Enunciations."

All transcripts of these earlier "Words" have long since been lost, unless the assertion of Swedenborg be one day verified, that fragments of this Primitive Revelation are still extant among some of the pastoral tribes of innermost Asia.

The creation of these vanished Scriptures of peoples long extinct was as follows: The Poet was of old the Maker. He was the Seer and the Prophet. He uttered the oral Revelations, and He wrote all the Bibles of the past. The leaves are not more surely from the tree than every Scripture has been shed from the heart of the Poet and the Prophet. The "Words" were the children of the Muse. Theology in its origin descended as a song; just as the first chapters of Genesis came as a poetic vision of the Creative work. Revelation is to the Poet first of all, because the basis of the poetic faculty consists in a certain fineness of temperament and mental structure; a keen sense of individuality; a sure sympathy with nature in all her processes; a deep instinct that things are born, live and grow, and are not merely made; and a yearning to be evolved into the harmony of life, and to yield the soul to its expression. Then the impulse to love and adore, mounting in the quickening of the individual life, and taking expression in the heart's prayer to the felt invisible communion and communication, clears the mental field from earth-born images, and God shines down.

They through whom Sacred Writings are evolved are never passive men, never respectable conformists, never sleek time-servers. The energies and vitalities of their structures oppose the efforts made to mold them into acquiescence with the prevailing forms of religious authority, and hence they are considered by pedants and pietists of their own day as exceptionally and superlatively the children of the devil. Such was the verdict passed upon Jesus by the religionists of Judea. Such was the verdict passed upon the men of our own time in whom the spirit of Jesus pre-eminently reappeared—the Emersons, Parkers, and Garrison, who re-wrote the Eternal Scriptures of Humanity. They were pronounced by the formal Respectability of every sect and church, including our own, as out-and-out, and through-and-through, the servants of Belzebub!

The Sacred Words of the Past are according to the genius of the people, and therefore diverse. As to their literary form they partake of the vagueness, the infinitesimals and egotisms, the partially false, and in some respects immoral, character of the Race-mind or Tribal-mind where they appear. The Scriptures of the Arabian, the Hindoo, the Parsee, the Israelite, are all subject to this law. Slavery, Polygamy, Concubinage, the denial of the most sacred rights of woman, cruelty to helpless captives, and savage wars of extermination, are found unrebuked on their pages.

As by a sublime law Scriptures are born, so by another law of removal, when the uses for which they are given are fulfilled, they disappear, taking their place among the things that have performed their function, and so must pass away. Like all other human productions, the present Hebrew Scriptures are subject to this law of growth and decay. They will gradually recede and pass away, as the older "Words" before them receded and passed away. They will slowly resign their position of Supreme Authority, and other, fresher Scriptures will take their place—less Oriental and foreign, less antiquated and strange to our modern modes of thought; less liable to misconception, more valuable, because they will meet the wants of the recurring hour, and answer the needs of mankind where the Jewish Writings throw no light upon subjects we now have light upon, if our civilization is to endure. It is the way of God to build up New Scriptures for New Ages. The New does not come to destroy, but to fulfill the Old. Every prophecy is the avowed harbinger of a loftier prophecy; every fulfillment of a ripe and higher fulfillment. Throughout the long epochs the good is supplanted by the better, the better by the best; the fountain flows into the mill, the mill pours into the river, while the river disappears at last in the fullness of the sea.

The primitive Aryan "Words" or Gentile Scriptures of our early forefathers have long since disappeared, and are lost to us as were the earliest findings of the subsequent classic and vedic literatures. The Word-Poem or vision which remains to us in the first portions of Genesis is the outcropping of a Gentile Scripture, of which the last, faint vestiges are retained elsewhere as broken relics of traditions—the shadows of shadows, so worn, so wasted from their original, as to elude the search of the most careful adept in philology.

But though these primeval, allegorical, and mystic Gentile "Words" have vanished, still legends and traditions, however distorted and misconceived, linger in the human memory, and are treasured up from the ruins of remote ages as precious pearls of truth and gems of wisdom. These venerable myths and tales, sacred relics of immemorial age, retained and revered by those who constituted the Pagans and Gentiles of Asia, furnish abundant evidence that in the most remote antiquity deeply spiritual ideas prevailed of the relations of God to Humanity, and His successive revelations to mankind. These fragments and torsos of a perished Gospel, these "broken lights" from heaven, when rightly seen, coincide with and illustrate what is revealed in the Hebrew Word concerning the coming of the Divine Teacher into the world.

The far-off event of the one actual Advent is the burden of these old prophetic strains. It was an article of universal faith, given to and cherished by all peoples. It was incorporated into worship, embodied in symbol, and refers itself beyond the remotest history and traditional period, to the earliest history of the world. It was an event heralded by the anticipations of all nations; hinted

in the side-long glances of all religions; reflected in the pretensions of demigods; openly foretold by prophets; and seen by the wisest from the beginning as a consummation of Eternal Providence. From the most ancient times the truths of Universal Religion, in relation to the One Sinless and Perfect Man who should be revealed in the fullness of time, as the fair Ideal and Inspiration of human nature, were taught and received in forms, types and symbols at first pure and lucid; but gradually growing perverted, clouded and dim. Thus was the Brahman of the Hindoos described in the vision of the Seer as becoming incarnate in Christ for the uplifting of man. Prometheus is a like personification. So is the Mythos of the Persians; the primeval Bodhis of Central Asia; the Horus of the Egyptians; the Adonis of the Syrians; and the labors and painful exploits of the Son of Jupiter, among the Greeks. The source of these mythologies was a primitive Revelation common to all the nations.

These Avatars and Incarnations of the Gentile Myths were not written, nor at first interpreted or understood, in any literal sense whatever; but solely as allegorical predictions, prophetic types and foreshadowings, having reference to the descent of the "Son of Man" into the world, when the fullness of time should come; and mystically announced and promised thus upon the tablets of all the nations. It was only in after ages that the true figurative and purely symbolic meaning of these sacred myths, which date themselves back to the first morning of the world, was lost, and they themselves pervertedly misunderstood as romantic or classic fables, rather than inspired foretellings of the coming of that

To which the whole creation moves.  
Not only was the coming of a Spiritual Redeemer prophetically announced and taught from the earliest generation of man, but many of the strange and supernatural experiences connected with the evolution of Him who was to be the manifestation of God in humanity, and of humanity in God, were also definitely predicted and revealed. Students of history have long known this. They have seen that the facts of the conception and birth of Christ, with most of the history incidents and wonders related of the Founder of Christianity, are found to be the same as those told of the Solar Man or God Man of the Gentile religions, long ages prior to the Advent. Theologians have not known what to make of this parallelism. One of the old Fathers of the Church (Tertullian) pronounced it an invention of the devil, who, knowing what would be the wondrous incidents attending the introduction of the new faith, infused into the minds of the framers of the Gentile cults the same ideas, in order the more effectually to combat and subvert the coming Church. This explanation is vastly more complimentary to the devil than to Tertullian. Skeptical writers have ridiculed these teachings of the Pagan Mythologies as a luminous proof that Christianity is built upon a "stolen myth," or without even originality.

The mystic teachings of Egypt, Arabia, Chaldea, Phenicia, India, Tartary, have each their Divine Man, virgin-born by the sunbeams or "breath of God." All the mythologies of mankind recognize incarnations or Sons of God. The Jesuit Father Ricci thought that Satan had created the Buddhist religion on purpose to confound the Catholic Church. The votaries of this venerable creed number nearly one-third of the human race. It has the dogma of the "Real Presence," the Madonna and Child, the invocation of the dead, monasteries and pilgrimages, baptism, penance and confession, celibacy and tonsure, relics, rosaries and holy water. It is a Pope at Lassa, who never dies, his spirit being transferred, at the moment of bodily decease, to another living tenement who fills the Papal chair. This unique election is one which the Junior "Pope" at Rome has never been able to rival. This ancient church has also a large assortment of miracles, which it furnishes fresh and new—not canned and stale, as church miracles generally are. Its traditions go back to the founder Buddha, the Son of the Virgin Maia, who conceived him by a ray of light. His birth occurs on the 25th of December. He is subject to dire temptations and grievous labors. He is the Mediator between God and man. He descends into Hades to teach souls in bondage, and abrogate their torments, and he then ascends forth into glorified resurrection, clothed with divine power to rule the Universe.

The Astro-mythology of the learned Pagans, which was originally the Word of the Lord "writ large" in the heavens, taught them that from a chosen virgin should be born a Holy Child who should finally deliver the world from sin. According to the early traditions of the Chaldeans, Egyptians and Chinese, the time of the Advent was astro-nomically foretold to be when, by the precession of the equinoxes, "Aries should change place with Taurus, and the great star (or comet) of the Virgin should be in the East." This was a Pope at Lassa, who never dies, his spirit being transferred, at the moment of bodily decease, to another living tenement who fills the Papal chair. This unique election is one which the Junior "Pope" at Rome has never been able to rival. This ancient church has also a large assortment of miracles, which it furnishes fresh and new—not canned and stale, as church miracles generally are. Its traditions go back to the founder Buddha, the Son of the Virgin Maia, who conceived him by a ray of light. His birth occurs on the 25th of December. He is subject to dire temptations and grievous labors. He is the Mediator between God and man. He descends into Hades to teach souls in bondage, and abrogate their torments, and he then ascends forth into glorified resurrection, clothed with divine power to rule the Universe.

In some of the sacred books of China, which have been translated, we have a record of the coming of the Hero or Divine One, his birth by a virgin, his low estate, his public teaching for three years, his suffering for the sins of the world, resurrection, ascent into heaven, and coming to Judgment. To this being they gave the name of "Shepherd, the Holy, the Universal Teacher, The Supreme Truth." The early Jesuits in China were agast at thus finding in the Mythology of that country the counterpart of the Gospel narrative.

When King Ptolemy, three centuries before the Christian era, saw the priests of Egypt annually celebrate the nativity of a Virgin-born Babe whom they presented in a cradle to the adoration of the people, and demanded of them the significance of this mystic rite, they told him that it was a symbolism that had been taught to their forefathers by a Prophet. Among the Gauls also, previous to the appearance of Christianity, a festival was annually celebrated to the honor of the Virgin Parvura; and long before that event was fulfilled in outward nature, festivals were held throughout the western world by the Pagan races in honor of it.

The time of the Advent was also known with definiteness by the illuminated Sages of the Orient. The Jewish Sibylline Books, composed in Egypt, and which were circulating among the people at the birth of Christ, predicted that "when Rome once rules over Egypt, then will the greatest of the Kingdoms, that of the Immortal King, appear among men; and a Holy Lord shall come who will rule all the countries of the earth, through all ages, as time flows on." In the year 520 B.C. the Egyptian Hieroglyphic was translated, and it was found that the Bird known as the Phoenix had once again been seen. Originally the mythic emblem of the sun, it had gradually come to be regarded as a type of the Cycles of Humanity, appearing at regular intervals to consume itself and rise anew from its ashes—in mystic sign of the end of one great world-period, and the opening of another.

Meanwhile the Sacred College of the Imperial City confirmed what was announced by the Priests of old Egypt; for while the Egyptian conserved himself, amid the oppressions of the dark Tiberius days, by the fond belief that the Mysterious Bird was about to bear away the expiring age, the priestly College of Rome celebrated that the great world-year was about to end, and the golden age of Saturn to return. According to the Augurs, the ninth world-month, and with it the reign of Diana, had closed with Caesar's death, and the last month, that of Apollo, had begun.

Confucius taught his people that "The Holy One should appear in the West;" and the time was so particularly described by the conjunction of the planets Jupiter and Saturn in the constellation of the Fishes that the Chinese were expected, during the earthly lifetime of the Oncast of Nazareth, sent to expel the Romans from Rome to inquire if Jesus was the Holy One who was to come to consume away the evils of the world. Being soon undeceived as to the Roman Emperor, the embassy returned homeward and reported failure. But the prediction was so explicit that the Embassadors were ordered to revisit the Roman Empire, and renew their search for the looked-for Redeemer. They did so, but in the meantime the brief years of the public ministry of Jesus had ended with the Crucifixion; the events then happening in the obscure and isolated province of Judea failed to obtain their notice, and China became Buddhist instead of Christian.

Plato spoke of that "Divine One who was destined to appear at some certain period of time and impress himself on the Universe in the form of the cross; who would be scourged, tortured, and lastly having suffered all evil, would be crucified." Plato learned his theology in Egypt and the East, where Pagan Mythology had its mythical, crucified, virgin-born Hero, long anterior to Christianity, as a symbol of the coming Reality. It was a Universal Myth. In the Bhagavad-Gita we find Christa saying to Arjuna, "As often as virtue declines in the world, I make myself incarnate to save it." These sacred myths speak to a finer sense, which the children share with the sages.

The true Truth of a Divine and Perfect Man coming to Earth to transmute its evil into good, is drawn from a primeval revelation common to all mankind. It is found as a common possession in the remotest antiquity under the names of Christa, Bacchus, Mythos, Horus, Orpheus and Balder. In India under the name of Vishnu or Savior. He was worshipped as the great "Victim Man, who before the world was made, because there was nothing else to offer, offered Himself as a Sacrifice." In the Bhagavad-Gita, a religious poem of the Hindoos belonging to a period anterior to Abraham, is found a clear prediction of the Redeemer as that Job or Isaiah.

run the Zoroastrian prediction: "In the latter times a Child shall be Divinely generated, and when He is born a Star shall appear shining in the day-time. Ye, my sons, shall all first of all people see this Rising Star. When ye behold it, go the way it shall lead you; worship the new-born Babe and offer Him your gifts. He is the 'Word' by which the heavens were made."  
But the value of Jesus to the Race is moral. It rests on no myth, however old, prevalent and revered. It does not stand or fall with the virginity or wife-hood of Mary. If He came into the bosom of mankind in accordance with the ancient foretellings, yet was His birth in no true sense, miraculous. The miraculous is the impossible. No miracle can get foothold in the Universe while law is law and God is God.

There are two kinds of birth in Nature. There is the propagation of individuals of the same species on the same plane, which is birth from generation; and there is the birth from evolution, which is ascent from a lower to a higher plane. In the former, the Creative Spirit acts through finite parents; in the latter it operates directly. New types of beings are always thus evolved from lower nature on the material side, and from the All-Vitalizing Power on the paternal. The lower species is always the base, which the higher is built upon. Thus comes the plant from the mineral, the animal from the plant, the human from the animal, and the Arch-Human from the human species—born of the brooding Spirit of God and of our human nature, with no finite fatherhood between; producing thus a Divine Life capable of complete at-one-ment with the Supreme, yet with no miracle, because in the full stream of causative law.

The leading idea of the belief, the whole story of the Incarnation, the expectation of the Messiah, the announcement of the angel, the conception of the virgin, the birth at midnight in a cave, the name of the immaculate mother, the appearance to shepherds of the Celestial Host, the visit of the Magi, the flight from the persecuting Herod, the Slaughter of the Innocents, the finding of the Divine Boy in the temple, the baptism, the fasting and trial in the wilderness, the conversion of the water into wine, and other like marvels, the triumphant entry into the holy city, the passion, the crucifixion, the resurrection and the ascension, and much of the teaching ascribed to the Savior—all these are variously attributed also to Osiris, Mithras, Iacchos, Zoroaster, Christa, Buddha and others, at dates long antecedent to the Christian era. All monuments and sculptures still exist showing that the story of the Divine Man of the gospel was, long before Moses, taught to communicants and celebrated in numerous colleges of Sacred Mysteries.

Those who stake their religious hope upon the verification of an historical Christianity have indeed ground for dismay when they behold in the sculptured remains of remoter times the effigies of the like events, the crucifixion of Mithras, the infant Horus in the arms of an immaculate mother, the resurrection of Osiris and the ascension of Heracles: until they come to see that the Central Figure of the Gospels, being himself an Adept in the religious science of Egypt, actually repeated in his own earthly experience the Sacred Mysteries revealed and foretold under so many forms in the Gentile books of prophecy, mythology and religion; and was himself the mystic fulfillment of them all. Thus the events ascribed alike to Osiris, Zoroaster, Christa, Mithras, Pythagoras, Buddha and Jesus, have not, in the Gospels, been plagiarized from the older Oriental Scriptures, but have been lived in the actual history of the Perfected Soul who followed steadfastly the Divine path as the Savior of Men.

The Materialism of the age, unable to solve this riddle, concludes that the history of the Man of Nazareth is a tissue of fables framed to accord with the old mythologies. Just the reverse is true. The old mythologies were written before they were to represent the evolutionary birth-right of the life of the Son of Man. So far from being ascribed to Christ by Alexandrian Epops, because written in the ancient myths, they were written in the myths because recognized by the eyes of the Seer as one day to be ultimatum on the material plane. In the Divine Order the picture of the fact precedes the fact. Those ancient myths or prophecies are declarations of universal power, founded in the nature of man, and setting forth the means whereby he can be lifted to the plane of higher evolution. The phenomena have been many times prefigured and foretold, but the events happened, and could happen, but once in the history of the world.

The remarkable eagerness with which the Pagans embraced the New Gospel, when it was first presented to them, can best be explained by the fact that it was exactly the One Grand Truth which their own faith had long taught. It explained the prime symbolism and highest mystery of their creeds. It contained the universal experience which interprets their partial ones. The conditions that meet in all those fine and subtle allegories of demigods and heroic souls which mythology describes, are fulfilled in the Carpenter's Son. Prince and seer, philosopher and peasant, found here the eternal substance of those great ideas floating in the vast ocean of their sacred traditions. The coming of a Sinless Hero was the common wish of humanity—the birth-right of all races—the one grand dream which, under forms symbolic, mystical, and often grotesque and hideous, appears in the oldest modes of worship.

And when the long-expected One appeared, it was not only by the children of Abraham that He was looked for. At Rome also He was awaited; and in the frozen North among the Goths; in China; in India; and in Central Asia, where, upon the dogma of Periodical Incarnations, all faiths were founded. Zoroaster had taught as he had learned from the High Brahmins of Upper Asia, and Zoroaster's disciples, the Magi of the East, following the Star which he had foretold, were the first to go and worship at his feet.

Written expressly for THE WORLD'S ADVANCE-THOUGHT.

### JESUS BEFORE REFORMERS.

BY A. G. HOLMES.

No man puts new wine into old bottles, nor mends an old garment with new cloth.—JESUS.

JESUS has been classed by some modern writers as a Reformer, with Moses, Zoroaster, Confucius, Buddha, Socrates, Mohammed, Luther, Calvin. A Reformer is one who forms again, corrects, amends, restores to a former good state. All founders of religious systems declared their own mission, if they had one, and from their doctrine and the effects thereof on the lives of the people, we learn the character of their inspirations, the quality of their illumination, and the scope of their life work.

Moses, a Hebrew, was born in Egypt and educated in the royal family; he received his bible chronology about 1500 years before Christ. He claimed a Divine commission, received at eighty years of age, which seems well supported by his subsequent career. Aided by continuous prophetic inspiration, under implied Divine direction, he delivered his people, without bloodshed, from a foreign yoke of servitude, led them out of their enemies' country, gave them laws to restrain transgression and guide them in religion and morals, and established a national polity which continued fifteen centuries. It is estimated that there are six million Jews scattered over the face of the earth, a majority of whom acknowledge his authority. The popular historic Christianity of the present time reckoned that the great world-year was about to end, and the golden age of Saturn to return. According to the Augurs, the ninth world-month, and with it the reign of Diana, had closed with Caesar's death, and the last month, that of Apollo, had begun.

Confucius taught his people that "The Holy One should appear in the West;" and the time was so particularly described by the conjunction of the planets Jupiter and Saturn in the constellation of the Fishes that the Chinese were expected, during the earthly lifetime of the Oncast of Nazareth, sent to expel the Romans from Rome to inquire if Jesus was the Holy One who was to come to consume away the evils of the world. Being soon undeceived as to the Roman Emperor, the embassy returned homeward and reported failure. But the prediction was so explicit that the Embassadors were ordered to revisit the Roman Empire, and renew their search for the looked-for Redeemer. They did so, but in the meantime the brief years of the public ministry of Jesus had ended with the Crucifixion; the events then happening in the obscure and isolated province of Judea failed to obtain their notice, and China became Buddhist instead of Christian.

Plato spoke of that "Divine One who was destined to appear at some certain period of time and impress himself on the Universe in the form of the cross; who would be scourged, tortured, and lastly having suffered all evil, would be crucified." Plato learned his theology in Egypt and the East, where Pagan Mythology had its mythical, crucified, virgin-born Hero, long anterior to Christianity, as a symbol of the coming Reality. It was a Universal Myth. In the Bhagavad-Gita we find Christa saying to Arjuna, "As often as virtue declines in the world, I make myself incarnate to save it." These sacred myths speak to a finer sense, which the children share with the sages.

The true Truth of a Divine and Perfect Man coming to Earth to transmute its evil into good, is drawn from a primeval revelation common to all mankind. It is found as a common possession in the remotest antiquity under the names of Christa, Bacchus, Mythos, Horus, Orpheus and Balder. In India under the name of Vishnu or Savior. He was worshipped as the great "Victim Man, who before the world was made, because there was nothing else to offer, offered Himself as a Sacrifice." In the Bhagavad-Gita, a religious poem of the Hindoos belonging to a period anterior to Abraham, is found a clear prediction of the Redeemer as that Job or Isaiah.

Sages, and instruct men without weariness therein." Again he says: "Faithfulness and sincerity are the highest things." "When you transgress, do not fear to return." He wrought a great moral reformation among his countrymen, and the wisdom embodied in his teaching is regarded by them as the highest test of excellence in character. A thorough knowledge of his writings is required of all high officials, and is also made a test of scholarship. His doctrine is said by some to be the leading religion in that populous empire.

Pythagoras called the Samian Sage, was a Greek, and founder of a mystic school of philosophy. He was born about 540 B.C., and was contemporary with Confucius, Buddha, and the Jewish Prophet Daniel. He traveled extensively, visited India, spent twenty years in Egypt, and studied under Egyptian priests. He founded a community of his disciples, practiced vegetarianism, lived a celibate life, and cultivated magical powers. He was a radical reformer whose plans succeeded best while he lived to direct them. He taught the spirituality of the earth and its revolution around the sun, and was a discoverer in mathematics.

Socrates was a Greek philosopher, born about 470 years before Christ. He was the prince of debaters, and a Teacher of morals. He was attended by a spirit guardian who warned him when about to go or to do wrong. In other respects he was guided by his own sagacity, and professed to be a seeker after knowledge.

Plato was a disciple of Socrates, and succeeded and exceeded him as a Teacher. He amplified and perpetuated the instructions of his master by committing them to writing, and it is supposed that he added of his own. He became a power in the world of philosophic thought which for centuries dominated the cultured intellects of extensive populations. Though he taught simply as a philosopher, from intellect, he has been called "The Divine Plato."

Luther was a German, and John Calvin a Frenchman, both of whom flourished about 350 years ago. Starting with the aim to reform abuses in the Roman Catholic Church, both landed in a self-complacency and self-assertion but little less authoritative than that of the Papal See, which they opposed, and ended in confirming things already old. Yet their work was important, for it weakened the blinding power of a corrupt, tyrannical, and unscrupulous Ecclesiasticism. They opened the way for further division and subdivision which followed in "the kingdom of the Beast," till there was such a distribution of power among the people that freedom of thought and liberty of conscience finally became possible under a worldly civil government, such as we have in these United States of America.

All true Reformers accomplished a degree of good—each in his way—some more than others, but all falling short of the perfect work. None of them except Buddha so attacked the root of the evils which afflict mankind as to destroy its vitality, and most of them do not even touch it. Their remedies, that are remedies, consist in restraining some tendencies, and cutting off excrescences, and consequently their work has ever to be repeated; it is never final. They all deal with man as a part of the system of universal nature, subject to its laws of ordinary generation, growth and decay, from which he is not to be extricated; and their methods leave him under the power of the elements, and the rulers of the mingled light and darkness of this world.

Whatever their individual practices may have been, the forces and passions of natural generation, which lie at the base of mortal existence and this world's social order and institutions, with their evils and good, by continual reproduction of individuals, mere Reformers had neither authority nor presumption to interfere with, further than to check abuses, and so far as they knew or were able to limit the operations thereof to orderly channels and purposes.

Generation was ordained to sow the earth with natural offspring. Reformers not commissioned to harvest the world were not given to sow beyond the soil which bounded and limited the order they were appointed to regulate and improve—that is all except Buddha, who was more than Reformer.

This veil of natural generation, which limits man's faculties, links him to the animal creation, and subjects him to the natural forces of the world, by dominating his affections and will, blinding his perception, captivizing his reason, perverting his judgment by appeals to his love of pleasure, and compelling the weaker party by sheer force or subtle craft to minister to the pleasures of the stronger, no mere Reformer, that we know of, dared raise hand or tongue against, to smite it down as a principal cause of offense, nor against the social relations clustered around it. They regarded it too much as a legal, moral and natural necessity, to think of dispensing with it. Indeed, the idea of forming society upon a basis which makes no provision therefor seems to be commonly reckoned absurd. It is regarded as an integral principle of the natural order of the universe, which no mere mortal may interfere with.

In this respect the Prophet of Nazareth declares a mission and a purpose above and beyond all others. He claims to be the Son of God *par excellence*, sent to communicate the all-healing spirit, or *atonement*, to the world—that he can do nothing of himself, but as he sees the Father do—he does it. He says, "I tell you my Father will, but the will of His Father who sent him. He says, "My doctrine is not mine, but His that sent me." "I spoke not from myself; but the Father who sent me. He gave me commandment what I should say, and what I should speak. And I know that His commandment is *eternal life*. Therefore, as the Father has spoken to me, so I speak." "I do always those things which please Him." Scriptures quoted are from the Synoptic Gospels.

What does he do? He renders the order of the world from top to bottom and rejects it entirely, turning it upside down. He says: "Think you that I came to give peace to the earth? I tell you no; but rather division. From henceforth there shall be five in one house divided; three against two, and two against three." "A man's foes are those of his own household." "Every kingdom divided against itself is brought to desolation. Every house and every city divided against itself will not stand." Hence this division in the natural household brings that order of life to an end, or to desolation.

He says to his disciples: "If ye were of the world, the world would love you; but because I have chosen you out of the world, therefore the world hateth you." The Greek word here rendered *kosmos*, which means order, arrangement. The order of this world is to marry; to possess relations springing from that connection, and to own private property to sustain those relations. These constitute the earthly man's pleasure, enjoyment, life, and immortality. He is primarily and chiefly in the interests and pursuit of temporal life. Jesus reverses this order of things. "If anyone come unto me and forsake not all that he hath, he can not be my disciple." No language can be more direct and positive. "The kingdom of heaven is like a merchant seeking goodly pearls, which, when he hath found one pearl of great price, he goes and sells all that he has and buys it." "Be not anxious what ye shall eat or drink, or wherewithal ye shall be clothed, for all these do the nations seek after. Seek first the kingdom of God and its righteousness, and all these [needful] things will be added to you." "For where your treasure is there will your heart be also."

The foundation of the present order of the world, and of the continuance of its kingdoms and institutions, and of the heavens built thereon, is natural generation. The Lamb of God and his followers, constituting "the remnant of the men's seed who keep the commandments of God and have the testimony of Jesus," (Rev. 12:17), are slain from this foundation, being cut off from it by the testimony of Jesus, and slain by the cross of Christ, that they can not build thereon. How can those who are dead to the world engage in its propagation? To suppose they can, is to contradict the gospel, and involves a contradiction of terms. We read that 144,000, being his name, (i. e., character), and the name of his Father written in their foreheads, are virgins, not defiled with women nor with men. They are without fault before the throne of God, and they follow the Lamb wherever he goes, being always in his presence by likeness and similarity of state. These were able to make themselves eunuchs, spiritually, on account of the kingdom of heaven. (Matt. 19:28) These terms are alike for all.

"The children of the world (*aton*, age) marry," which is so evident that it needs no attestation. "But those accounted worthy to obtain the world (*aton*) and the resurrection from the dead, neither marry (at the present time) nor are given in marriage, but are (*at the present time*) like the angels." As the disciples of Jesus are not of this world, they must be of the class who do not marry; or if married, when they hear the gospel call they must forsake the husband-and-wife relation for Christ's sake and the gospel of the kingdom of heaven, where all are loved impartially and treated alike, as brothers and sisters in Christ. Not because marriage is essentially sinful or condemned in the generative order on the animal plane, where it belongs and still continues, but because it is incompatible with, and an obstruction to, the spiritual or *aton* life which is descending from above to earth, and the order of the kingdom of heaven on earth, and redeem those who are ripe for the harvest.

"Neither can they die any more," refers to spiritual death, and is paralleled by his saying to Martha, "I am the resurrection." "He that believeth in me, though he were dead, yet shall he live, and he that believeth in me, shall never die." The absolutely dead can not believe nor know anything. In order to believe intelligently one must be capable of reasoning and judging.

The resurrection, (Greek *anastasis*, literally, standing again, from *an*, again, and *stasis*, standing), properly means a reinstatement in that breathing of the life or spirit from God which has been lost by transgression. God breathed into man's nostrils the breath of life, which made him superior to the beasts of the field. Those who have lost this spiritual inspiration by transgression are accounted spiritually dead, and of the beastly order, by the children of God who retained it. "For as many as are led by the spirit of God, they are the Sons of God." Jesus said to them again: "Peace to you.

As the Father sent me, I also send you." Having said this, he breathed on and said to them, "Receive ye a Holy Spirit."

Though there has been from very early times a general belief in a resurrection of some kind, Christianity is the only system which places that belief on a rational basis, by giving the doctrine a spiritual interpretation. In this form it occupies a prominent place in Jesus' teaching. Yet owing to their feeble comprehension, and expectation of a physical resurrection, a knowledge of the true dawned on the disciples gradually after they had been baptized with the Holy Spirit. The resurrection precedes the judgment, and proclamation of the order of things, because this loss of man's life—restored, and he must have another trial, with knowledge of consequences and what he is about, (Rev. 14:6 *et seq.*) before any decision can be arrived at concerning his final destiny. For though all human souls may be finally redeemed, for aught that revelation shows to the contrary, it is as evident as that God is just that there will be a vast difference in the beauty, glory, order, honor and efficient capacities of souls, according to individual effort, and degree of attainment.

Again Jesus reverses the order of the world when he says, "You know that they which are accounted to rule the nations, lord over them, and their great ones exercise authority over them. But it shall not be so with you. Whoever will become great among you shall be your servant, and whoever among you will become first, shall be slave of all." And thus it will ever be in a true Christian community.

The world says, "Self-preservation is the first law of nature." Hence the order of the world is, to love its friends and hate its enemies—to oppose violence with violence, hate with hate—to exact eye for eye and tooth for tooth, render evil for evil. But Jesus says, "Render good for evil." "Bless and curse not. Do good to them that hate you, and pray for them that despitefully use and persecute you, that you may be the children of your Father in heaven, who rains blessings upon the unthankful and the evil. If thine enemy hunger, feed him; if he thirst, give him drink." "Woe unto you when all men (of the world) speak well of you. Blessed are ye when men (of the world) revile and persecute you, and say all manner of evil against you falsely, for my sake and the gospel. Rejoice in that day and being exalted glad, for great is your reward in heaven. For so persecuted they the prophets which were before you."

He thus takes away the old order of things, and teaches that it is necessary to die in order to continue forever living. He requires a sacrifice daily and eternal, and promises a pure, perfect, eternal, and perpetual that order, and promises a pure, perfect, eternal, and perpetual life, of which himself and messengers are the bearers, and a new, heavenly order in exchange. "He loving his life, shall lose it. He hating his life in this world, shall keep it unto life *eterna*." The latter is received in exchange as he puts the former off.

The word here translated life, twice in the fore part of this speech, and in all the parallel texts in the four Evangelists, is not the same as that in the latter part, which is *eterna*, the proper Greek word for life. The former is *psuche*, literally soul, and is ascribed in the old testament to animals. According to Macnaghtin the ancients regarded the soul as the seat of appetite and passion, and to govern the source and center of animal desire and sensation. Its life expressed in the animal propensities is distinct from, and in its corrupted, self-seeking state is opposed to, the manifestation of the Divine Life of the spirit-germ which emanated from Deity, and intelligently connects the human soul with the Infinite and Eternal.

Soul-life comes up from the earth; hence Jesus said to the Jews who opposed his soul-illuminating testimony, "Ye are from beneath; I am from above. Ye are of this world, (*kosmos*); I am not of this world." The Divine spirit-germ which confers on man moral discernment, conscience, rational understanding, judgment, and cognitive faculties, and a moral nature, comes down from above. It is frequently referred to as soul; but, unless distinguished from the animal soul and seat of the propensities—which Jesus teaches that we must hate and put to death by denial,



## THE WORLD'S ADVANCE-THOUGHT

The Good and the True do not Perish: the Wisdom of the Ages we Inherit.

EDITED AND PUBLISHED BY H. N. MAGUIRE AND LUCY A. MALLORY.

PORTLAND, OREGON, DECEMBER, 1888.

## TERMS OF SUBSCRIPTION.

Per Year, to any part of the United States, One Dollar.  
To any part of the British Empire, Five Shillings.

Remit by mail, through a post-office order, or a draft on a bank or banking house in Portland, Oregon, payable to the order of THE WORLD'S ADVANCE-THOUGHT PUBLISHING COMPANY. Send bank notes in registered letters only.

Subscribers desiring a change of post-office must give the name of the office where taken and where to be sent, otherwise the change cannot be made.

Address: WORLD'S ADVANCE-THOUGHT PUBLISHING COMPANY, Portland, Oregon.

## HOW MESSIAHS ARE ANOINTED—WHAT ELECTRICITY IS.

A MESSIAH is spoken of as "the Anointed One." In the spiritual sense this is far from being a mere "figure of speech." To spiritually anoint is to actually and practically apply a vital force of higher life and greater potentiality than had before been experienced by the one anointed. While this process is invisibly if not imperceptibly in operation at this time all over the world, the higher vitalization being dispensed to those who are spiritually prepared to receive it, the realization to the recipient being according to the degree or state of receptivity, there have been a precious few in the long stretch of ages of human experience on this planet—*Special Cyclical Radiators of Light*—to whom the dispensation and endowment has been as vivid and realistic to the external sensibilities ("utterable" as interiorly felt) as would be the pouring of "substantial" oil on one's head. Aye! in spiritual anointing the vital fluid is more sensibly felt, as it graciously flows down upon the head and over the body, thrilling with New-Life sensations all the being from the soul outward. Only translated souls are witnesses. The evidences to mortals of the impartation of the power will be its manifestation, first in their souls, and then in changing environments. In Past "Advents" the contemporary generations failed to recognize "the Comings," and humanity, as a race, have not yet comprehended them, though individual souls have; and when this point is reached there is another advance, another Divine Messenger. And so in cyclical successions flow the life-waves that evolve ever-perfecting instruments for the expression of the divine attributes of Love and Wisdom, the animating principle being gradually withdrawn from the existing formal expressions to serve the purposes of the higher order. The fossil remains of ancient life-forms, of monstrous and destructive structure, that are used in the colleges to illustrate the science of paleontology, are post-mortem evidences of this truth. The forms and conditions that are now dominant in the air, the sea, and on the land, are the result of the evolutionary process, and are the outcome of the advance of higher life conditions. Though absolutely irresistible in their perpetual progressive movement, the spirit-forces operate mercifully upon negative or opposing conditions: the approach is signalled by advance-lights on the Divine side, and by timely premonitions from the Nature side: by the silent influence of Messiahs, the voice of Prophets, the instructions of the Inspired, and by convulsive movements and intellectually unaccountable phenomena upon the material planes. When voices are heard where there are none to speak; when pieces of metal enlarge and ensmall without mortal agency, or entirely disappear; when a delicate central piece of a watch is twisted out of shape that an intelligent force not human must have been the cause; when messages of warning or advice are received from mysterious sources; when the airy imagery of the dream becomes actual occurrences,—when such evidences are within the experience of the many, it may be known that the Transforming Power has begun its work. Then think that what is possible in the minute is possible to an unlimited extent! Know that such evidences are not alone for the ones to whom they are given. Ye who are witnesses must now bear testimony. Dwell not on the signs, but point to the Light. Boldly make proclamation that this present world must pass away—that it is passing away—and that only enough of it will remain to be, like Egypt's monumental pile in the midst of solitudes, a warning and monitor to other races coming on in their evolutionary order that all for them too must perish but the Good and the True.

It is impossible for the Divine Attributes to be realized by virtue of or through any system of formal worship, or through the deepest and most extended studies of external nature, for the clear reason that Divine Truth, being Love and Wisdom potentiated by junction to creative being, of necessity precedes these. Until the consciousness rises above effects it can not understand causes. What is called "the inductive philosophy," or the method of reasoning from effects back to causes, fails in the spiritual field, or is incompletely concluded, by encountering a *New Life condition*. Human reason terminates with the limitations of time and space, for it is of them. But with the hope that a Promethean spark may fly from the soul into the mind of some one who has not yet received the Light, we will move further along the shadow side of, and closer to, the twilight zone that brightens as it onward stretches into Unlight or Perfect Day.

To say that positive electricity in its relation to negative electricity is the same as a higher spiritual consciousness in its relation to a lower spiritual consciousness is not stating complete truth, but it is suggestive enough of truth to direct the intuitive scientist to the full truth. Our solar center or the material sun is electricity, and as such it is the EXECUTIVE AGENT throughout the solar system—all formations and transformations being MEDIALLY possible through electricity; but the INTELLIGENT DIRECTION is centered in a Spiritual Sun, which is invisible and unrecognizable to the mento-physical man, and forever will be.

The fundamental error of the electrician, resulting in the insufficiency of all his theories, is in looking into matter for the Force-Centers of electrical action, where they are not, instead of looking for them in the realm of spirit, to the materially imperceptible and intangible, where they are; and this, seen by unerring soul-light, his own experiments demonstrate. For instance, in the case of two balls "oppositely charged" and suspended from silk threads, here a more intense vital condition comes to absorb or indraw and make a component part of itself a less vital condition—analogy to the higher spiritual thought drawing to itself as growth-elements all that is harmonious with it in lower spiritual thoughts—and they merge into a single sphere or electrical field. This field represents a UNITY OF SPIRITUAL INFLUENCE, and the soul, or Force-Center of this unity must be somewhere in "empty-space" outside the now united balls, for had it been in either before the merging of the spheres, within those lines it would have been confined, and the power and intelligence would have been lacking in the intervening space to induce the junction; and in this intervening space, as a necessity of equilibration, must be the new Center of Force, there must reside the Soul-Principle.

No, as we have before said, there is a soul of each, there is a soul of all, and over all is the Soul Supreme. The earth has its own "electrical field," which is the compass of its intelligent will-force as a sentient being; but it is included in a still wider "electrical field," and is therefore subordinated to still higher electrical conditions—of the exact nature of which itself is only beginning to awaken to consciousness. And, subordinated to the planetary electrical conditions, all things are contributory, each in its own special field or sphere, to the earth's evolutionary progress, all harmoniously, though unconsciously, combining in its acceleration. Thus telegraphy, electric illumination, steam locomotion, and all other human activities, as well as all "natural" activities of earth, air and water, work in unison exactly as directed and required by the Planetary Mind or the intelligently-combined Aggregation of All—subject, however, to the Parental Soul-Influence.

The movements of matter in their relations to spiritual energies are only apparent. Negative electricity, as assumed by the scientist, does not exist. What are called electrical repulsion and attraction are but the contracting and widening of homogeneous electrical radii or fields, on the frontiers or outer lines of which matter-forms appear; and these fields or radiuses of influence represent so many different states of spiritual consciousness or degrees of intelligence, the matter-forms being the outer expressions of these states. If the real

Force-Centers were in what the scientist recognizes as matter, all the universe would be matter-massed, and there would be but one kind of matter—an infinite tomb of infinite death, if such a condition may be imagined.

The life-forces flow in from the positive or masculine side of Creative Energy—from the formless and absolute as intelligence in essence—and are projected back from the negative or feminine side in specific and time-qualified forms, these forms being responsive to spirit-germs seeking higher unfoldment as the result of a progressive impulse acquired in previous time-limited existences. Thus all forms, from smallest individualizations to the revolving worlds, are the results of temporarily arresting the eternal and unconditioned spirit-forces for the purpose of producing an infinite series of special expressions of the One Infinite Intelligence, so unfolding germination and development, involution and evolution, as the universal "plan of salvation." The full truth is expressed when we add that essentially distinct forces are not to be understood by what has been said, but One Force in dual or self-counteracting operation. Jesus, the seed-form or spiritual germ that was to unfold and sympathetically attract to itself all humanity in a Unity of Love—the rapidly multiplying souls of which Unity are now awakening to consciousness of their oneness with the Divine all over the world—was an open channel between the Infinite Source of Light and the yearning Mother Love of Earth—the necessary negative condition for the involution or absorption of the Light—and therefore partook of both sides of the Divine Nature. "I and my Father are one." His was a Perfected Soul, involved in the fecundating conditions of the natural humanity to divinely unfold and increase its kind, after the manner of the germination and unfoldment of the natural seed when involved in the quickening chemical conditions (so called) of the soil.

The reader should now be prepared to accept as altogether rational the statement of truth that a World-Changing Messiah, or a Cyclical Radiator of Light, is one who comes or is sent to the earth (an "Advent" is a necessity of the cosmical movements) soul-conditioned to be electrically charged with the life-essences of a higher plane of being, of a more advanced state of spiritual consciousness. Upon receiving this charge he (she) becomes the type of a New Life subsisting basically upon an Old Life; and then the New Life will elevate and transform to its own superior nature the Old Life. The infusion of the New Elements is a gradual process; but the consummation is consummatory, like the bursting of the bud into bloom. The correspondent of this spiritual process in nature is the sap ascending by *over-attraction* from the roots to the top of the plant.

All beings of the universe, individually and collectively, are bound by the reciprocal law of mutual support, a truth which makes clear to the ordinary comprehension the reason of the rule given by all Illuminated Teachers against selfishness—which is deathfully restrictive, the life of the soul being measured by the universality of its sympathies. And it also explains why inventors have not been able to utilize that "mysterious force" of which we have recently heard so much, the evidence of which some eminent scientists are said to believe in. As we stated in the second issue of THE WORLD'S ADVANCE-THOUGHT, that force will only respond to the invocation of the spirit-man, of soul, and for the general good, because it dominates a wider electrical field than human beings, as such on the selfish and animal side, are interested in. The more diffusive a spiritual force, as manifested through its own peculiar electrical currents, the more potential it is; and it never concentrates at any point save to volatilize, or expand to its own degree of universality, all that is assimilative with it on that plane—in result a complete transformation. The Sun's electrical field, for instance, (the Spirit Sun is meant, of which the material sun of the scientist is but the reflection), includes the whole solar system, and within this compass (though itself dominated by another, in whose constitution it enters, as all things within our solar system are potentially focalized in it), it is the Supreme God. Thus the effect of impregnating the lower conditions of being with the life-essences of the higher is to uplift to the plane of the latter and integrally absorb the essential qualities of the former, their non-essential qualities falling to a still lower plane—exactly illustrated by the growth principle of the tree extending its roots deeper into earth the higher it towers heavenward. If there are no essential qualities to carry up and absorb, (the original spirit-germ having failed to germinate, and only selfishness, with its hydra-head of lust, hatred, avarice, jealousy, covetousness and worldly pride, cumbering the ground), then the germ or barren soul will be rescued from its degradation as the center of that low spiritual consciousness—its eternal death; but the fatalities which, like fungi, had gathered around it, will be the spiritual fertilizer for its germination in another evolutionary course. The rescue will be by re-absorbing it in the electrical conditions of its emanation, and although universally diffused therein, it will continue to be a self-conscious spiritual entity, for it came as a thought of the Divine, and in the course of the eternal cycles it must fulfill its destiny of immortality—will be again projected from the Focal Center of its electrical field for unfoldment in matter. (This paragraph exteriorly explains the parable of the talents, as given in the twenty-fifth chapter of Matthew.)

The New Dispensation comes to harmonize all truths, and the dogmatism of science must disappear before its advance as well as the dogmatism of religion. It will be the Absolute Science in all directions. Dogmatic science declares the ultimate indivisibility of the atom, and subjects the atmospheric envelope of the earth to the same planetary laws of attraction and repulsion that it does the solid portions, according to the same matter properties and principles. This it must do to make the gravitation theory consistent. Then if the atom is ultimately indivisible, must the atoms attenuate themselves out to the solar center? And if so, where is the *blank space*, the "empty ether," for the earth, including its atmosphere, to revolve in? The truth is that the demarcation line of scientific cognition between the exterior limit of the earth's atmosphere and the regions beyond is the lower boundary line of a higher, and the higher boundary line of a lower, spiritual consciousness; and the life that is in the lower is no authority whatever in regard to the life-conditions of the upper.

New Dispensation scientists—to whom alone this Key to the Universal Mysteries is available—will take these truths into reverent consideration at the threshold of a higher stand of investigation—coming to the task in humbleness of mind and all-lovingness of soul—and their discoveries and developments along this line will make clear what is now dark, and reveal Electricity as the Smiling Face of God. Invoked in a spirit of devotion to humanity it will prove the magician to call into existence, for the common good, wonders and blessings transcending what the most extravagant dreams of the ancient alchemists would have been in realization. The infinite transformations possible by means of electrical action are ever exactly adapted to the state of spiritual consciousness it represents—it creatively responds to the requirements of the soul conditions that are in domination, without the misplacement of a single atom. Who would enjoy heaven must have a heavenly soul. As well expect the bird to inhabit the water, or the fish the air, as for angels to live outside of angelic environments, or beings below angelhood to live within them. The consciousness rises as the sympathies extend, and thus the Spirit of Fraternity brings its own rewards. The era of Universal Peace will be the era of Universal Happiness. Before its approach oppressors will pass away. All necessary labor will be pleasurable and spiritualizing. Thought exchange will largely take the place of the postal service; the footman's path-ways will lead over the unyielding waters; voyagers will meet and salute each other in mid-air; fields will be ploughed as single furrows are now turned; venomous reptiles and insects and noxious plants will cease to be, from lack of sustaining elements; ferocious animals will become docile or extinct; the cyclone will no more ravage the landscapes, the volcano no more belch forth its fiery torrents, the earthquake no more destroy and appal; the physician will be clothed with a magnetizing power that will subdue pain while he imparts the vitalizing fluid that will build up Moses; and the people's Spiritual Teachers will come when called as Moses and Elias appeared on the Mount. Even now, with tremblings of fear, or thrillings of joy, the New Consciousness is stealing over the souls of the inhabitants of earth. Yet a little while, and neighbor will ask neighbor, countryman will ask countryman, and nation will ask nation, "IS NOT THIS THE CHRIST?"

The stalk had fulfilled its mission, when the bigots cut it off, supposing they were killing the vital principle; but the flower scattered its seeds, and now the Christ-Spirit of Peace is springing up all over the earth.

## "THE LOVE OF MONEY IS THE ROOT OF ALL EVIL."

"SHOULD I not succeed in getting a large sum from Congress I shall believe that the spirit world is a great humbug, for it has caused me to spend a large sum; and unless you are sustained financially you will have to come to the same conclusion."

The above is quoted from a letter addressed to us by one almost, if not quite, an octogenarian; one who has been a Spiritualist, in the popular acceptance of the word, over thirty years; and who, most of this time, has been engaged in what he believed to be a work of philanthropy. His words may be profitably studied by all who imagine money can be primarily used to do spiritual work, or that material bounties are the most valuable compensation for spiritual work, even in this present life.

To save our venerable friend from further disappointment, and all others whose hope of material success rests on the same basis, we will say to him, and to them; that no earth-free spirits ever did advise mortals how to acquire material wealth; and earth-bound spirits so advising have no fore-sight as to results, only as they may see through the eyes of the mortals in whose murky atmosphere they "live, move, and have their being." But the latter class are not, in justice, to be censured, but compassionated rather, for disappointments suffered from mortals holding worldly intercourse with them, for the law of sympathy attracts them, and this same law impels them to give the answers to questions that are desired.

There is nothing within the accomplishing power of worldly means that can equal the lowest degree of Soul Power, faithfully and universally directed. Material dependence can never become independent of itself—it unfailingly produces only itself. They who mainly depend upon the use of money in yielding a spiritual influence are as ignorant of the nature of Divine Truth as the worms at the root of the tree are ignorant of the nature of the fruit it bears. Of as great folly is the attempt to realize heavenly conditions by the use of money, for self or others, as would be the attempt to raise a tropical plant by piling snow around it.

True, while on this material plane, so far as the material environment is concerned, we must be "sustained financially;" but if being so sustained until we shall have accomplished the task assigned us in the work is not a part of it, then it is evident the work itself can not be Divine. How can the weight be moved if the leverage-power is not above its level? If the work is Divine, money will come as it may be needed—the material elements or influence thereof, in this case, going down to the roots, while the true life-principle, the spiritual sympathy of the contributor, will enter and become a part of the Spiritual Unity represented—where, safe from the tarnishing and corroding effects of time, and being of germinal nature, it will forever multiply and increase.

There is a fundamental spiritual principle underlying the above reported declaration of the Nazarene, and if only one in one thousand and of the professing spiritual teachers of the world understood it, and would be its living examples to those who look to them for light, Truth's conquest of Error would not be long delayed. The infinitesimals or invisible particles are grouped and combined into forms and force-expressions in harmony with thought-impulses, and the grosser thoughts and desires the grosser and more material will be the results. Money, being convertible into all forms of worldly wealth, may be said to be the essence of material accumulation, as Divine Truth is the essence and accumulating energy of spiritual power. The soil is prepared for the plant, and the plant is not cultivated for the soil, only in that dominant degree that the higher is universally related to the lower. The human, in spiritual evolutionary progress, has passed out of the soil environment or the root stage, as ruling condition—is fairly through the next, or animal stage, the meridian of which is marked by the development of the rational principle—and in the days of Jesus man had reached the flowering time of the spiritual, and was ready to receive the Messianic pollen or impregnating element that was to insure the immortal future. (We give the absolute truth as to process, if not history). This point having been reached, the elements had to be attracted and accreted, inspired and assimilated, to round out and consummate the spirit-man proper for domination over the lower conditions—of which is material wealth. Though the line of sympathetic connection is continuous and unbroken from the lowest to the highest, the lower spiritual consciousness is dead to the refined sensibilities above it—as dead as the fish is to aerial conditions. The relation of the one to the other is the relation of the bloom and forming fruit to the roots—the former drawing elements of beauty and high utilities from the pure upper airs, while the latter attract their growth elements from the gross earthly conditions below. As the natural roots grow up through the soil into the atmospheric air, so the spirit-man grows up through the atmospheric air (the planetary mental region) into the region of unitary spiritual power, the Planetary Soul Sphere, where contraries and contentions of the lower zones are harmonized into Divine Truth and Love—the Unlight Plane of Full-Sightness and Perfect Satisfaction. A whole cycle of time may intervene, and undoubtedly will intervene, between this heaven of emancipated souls—the only one there is and the only way of reaching it—and many who are closely enveloped in a thought-atmosphere of worldly wealth-getting. And the reward of reaching it will not be the approval of men—for that, along with worldly wealth, will be on lower planes of consciousness—but it will be in the felicity of the love-atmosphere the soul will attract around itself, in and through which, as the field for the play of its creative magic, it may forever revel in the living companionship of all it ever held dear, and continue to grow into the realms of bliss and increase its celestial treasures eternally. Every atom in the universe awaits to be glorified by the expanding soul. As souls live in the sympathy of each other, there is no competitive spirit to impose limitations upon progress in the heavenly fields.

Who comes with a higher thought than had before prevailed will for a time be a stranger in a strange world; but in the end he will make that world his own.

"Hail" in *L'Aurore du Jour Nouveau*, Paris, France.

## THE COMING PRODIGY.

Spiritualists, you who boast of your progression, leave the church; and all the temples of the world, if that is your pleasure—unhappily separate yourselves from priestly domination, and ignore all that is false and superstitious in religious systems; but, because you have become habituated to uprooting old religions and their altars, do not seek to destroy the very foundations of Truth itself—do not stifle angelic voices from heaven.

A Great Voice from Heaven, a Supreme Power, a Dominating Force of Love, is announcing itself to-day to the world, and will soon break forth into a Prodigy that will confound human pride.

All prophetic human tongues are announcing the reign of Woman. The Reign of Woman should not be proclaimed if she was not the depository of Divine Secrets.

(From *La Lumière*, Paris, France.)

## GOD IS SPEAKING.

We have particularly noticed for some time that all the spiritual papers are filled with prophetic matter. It seems to us as if prophetic fire was flaming up from every mind that thinks and studies the signs of the times. On every hand we find people expecting that some unusual event is going to take place. \* \* \* This is not only the condition of the public mind in Paris, but we find it is the case in all parts of the world. Both in the secular world and the religious world people are asking what the Infinite is preparing, for God is speaking through grand spiritual voices everywhere to His children. Out of the darkness Light will spring forth. Everything indicates the supreme moment is at hand.

(From *Le Messager de Liège*, Belgium.)

## INTELLIGENCE EVERYWHERE.

The simplest and most natural conclusion we can come to is that the world is governed, and things are not run by chance. Voltaire himself strongly believed that there were Great Governing Spirits between the Infinite and man, who each had his appointed charge in the realms of space. Charles Fourier thought that every solar system was governed by a Council of High Spiritual Beings. However this may be—the universe is intelligently governed; it can not be otherwise; chance is an empty word, without meaning, and is simply used to hide our ignorance.

Mrs. SOPHIA SEIF, the psychometrist and Spiritual Science teacher, speaks every Sunday afternoon, beginning at two o'clock, in G. A. R. Hall, corner First and Taylor streets. She is an efficient teacher. Her thoughts are elevating and strengthening, and she is a devout student herself.

THE Spiritual Society of Portland has engaged Rev. Cournen as its regular teacher for a year. We are informed that the large hall is generally filled to its utmost capacity as evidence of Mr. C.'s appreciation.

HARMONIOUS labor is a state of joyous rest.

## MORTALITY AND IMMORTALITY.

ALICE ESKEL.

IMMORTALITY is a hope with Christians of all denominations. Spiritualists say that with them it is a certainty, because they have seen and heard many evidences that the spirit is immortal; because spirit friends have materialized themselves, and have proved their identity in various other ways, too numerous to mention; but the certainty of immortality seems to have paralyzed the efforts of most Spiritualists for progression, and they are as worldly, and fear and bewail death about as much as Christians, who only have the hope of immortality to sustain them.

What is the reason that death and corruption lay their blighting fingers on all things? Why is it that so few are convinced that there is another state of existence; and the many are groping blindly in the dark, weeping and wailing for evidences that will fully satisfy them? Are death and immortality the manifestations of a Power outside of humanity; or are they conditions subject to development by, and under the control of, the human beings that people the earth?

The elements of death and decay in all things, places and existences, can be overcome and conquered by the elements of IMMORTALITY; the latter are subject to development and growth; and every human being, and every spirit, must die and be reborn, before he can be free from the elements of death and corruption; in any state of existence; and no one anywhere on the broad face of our globe, or in the spirit spheres in connection with it, can ever be conservators that existence is immortal until he has assimilated and incorporated into his being the EVER-LIVING CELESTIAL SUBSTANCES that compose the elements of immortality. Nothing that is presented to the external consciousness (such manifestations only have value when they awaken the soul to the necessity of imbibing immortal elements) can ever give any one a PROOF of IMMORTALITY.

The Spiritualist will answer the last sentence by saying, "Have we not unnumbered evidences of spirit existence?" Yes; but these evidences only go to prove that there is another state of existence; they do not prove to the individual's satisfaction that he will enjoy an everlasting existence of never-ending bliss and happiness, for this constitutes true immortality.

No finite or mortal elements can give evidence of the existence of INFINITE or IMMORTAL ELEMENTS.

What are the finite or mortal elements? The elements of HATRED, INSULT, ENMITY, ENVY—all the passions and appetites that man embodies, and makes present to his consciousness and to the world—are subject to, and are elements of, death and corruption; and whoever contains any of these elements in his being, in any state of existence, is SUBJECT to Death and Decay—not eternal destruction; but subject to many painful and unpleasant changes, made necessary by the action and destroying force of corrupt elements within.

Other states of existence—spirit life, astral life, etc.—are not immortal life, anymore than other states of misery from the one we are in are perfect and everlasting states of happiness. The Spiritualist talks of going to a Summer Land, and the Christian talks of going to heaven, just as if eternal happiness can be gained by a journey to another country, and death and despair obliterated by a change of residence! We can no more obtain the former, and sweep the latter out of existence, by trips through the eternal spaces, than we can do so by traveling from place to place on our planet. Inharmonious people generally imagine that change of residence will create perfect harmony in them.

The different degrees of spirit existence, that we call the "spirit world," are, all combined, composed of the united thought-atmospheres of humanity, and, therefore, only as human beings in physical bodies elevate their thoughts to the REALMS OF CELESTIAL PURITY, and regenerate themselves, by striving and working to develop the germs of IMMORTAL ELEMENTS that everyone inherits from those lofty altitudes, can spirits, and the spirit spheres, be regenerated.

The thought is the substance that unites the spirit in the physical body with the spirits that live in his thought-atmosphere, and as thought-affinity is the link that binds them together, the spirits bound to him think just the same thoughts as he does; and the individual in the physical form becomes their teacher (whether he is conscious or unconscious of their existence does not alter his relationship to them), and not the reverse; for while the spirit out of the physical body has any remnant of passion or appetite remaining in his being—mortal elements connected with matter—he must continue in connection with, and can only learn through, material channels—the physical organisms of men and women inhabiting the earth. This is the reason why Christian spirits believe in Christianity, and know no salvation outside of the doctrines taught by that system of religion; neither can they impart the true system of regeneration, for their teachers are ignorant of it. These spirit beings believe in death and decay and sickness, because these mortal elements are within and around them; the spirits of Mahomedanism firmly believe in the resurrection of the dead, and the spirits of the East believe in Phenomenalism; and so on throughout the endless category of mortal thought, the spirits think the same thoughts that human beings think. The most advanced spirit can know no more than the most advanced human being in physical form.

People in the physical and in the spirit spheres are a Unity; and Angels and the Immortal Realms are a Unity.

ANGELS from the CELESTIAL REALMS can only approach people in the physical, and spirits, to help them to higher knowledge, when men and women, in the physical, have developed IMMORTAL ELEMENTS within themselves; for Angels can only unite with the IMMORTAL, as the Higher Thought can not unite with the lower thought, anymore than Love and Hatred can be felt at the same time in the same breast.

Consider for a moment, O Error-Blinded Humanity, the awful responsibility of every human being in material form! When one thinks wrong, he not only hurts himself and others in physical existence, but he wrongs numbers of poor ignorant spirits who nurture the same thoughts as himself, and who look to him, or her, as pupils look to teachers; and how can these despairing spirits progress if they are taught nothing to make them better and happier; and well, there is no other way to change their unhappy condition, and they have to remain in it as long as their teachers give them bad lessons. From this terrible and seemingly unchangeable condition of the spirits in spirit-life was impressed the idea upon people in material form that "eternal torment" awaited the wrong-doer.

Spirits extend and develop wrong thought-teaching the same as the wind (which is the meaning of the word spirit) blows the seeds of the thistle higher and thither, and when they root in congenial soil they extend still farther the pestiferous crop of thistles, and this is the dreadful harvest that the generality of mankind must inevitably reap from the bad seeds that they have themselves sown from day to day.

Heavenly beings are waiting for some God-Being—outside of themselves—to destroy evils that all are creating every moment of their lives. As well wait for a God-Being to root up the weeds that encumber the earth. The God-Being—Immortal Elements—must, and WILL BE, DEVELOPED in men and women in physical forms, and only through these attainable means can the sorrowful conditions of life, and those terrible peace-destroyers, DEATH and CORRUPTION, be overcome; and in no other way can the ALMIGHTY CONQUERING POWER OF GOOD be brought into action upon our planet.

The elements of Infinity, or Immortality, are LOVE, TRUTH, CHARITY, MERCY, JUSTICE, etc.—all the Divine Attributes of the GOD-NATURE are in men and women, everywhere, either in germinal form, or in different stages of development, and only those TRUTH and SOULFULLY realize that they are IMMORTAL in whom these elements are PERFECTLY DEVELOPED; for this exalted condition—to which no one in the physical, or in the spirit spheres, has yet attained—gives the individual power over LIFE as well as death, and unlocks every treasure and knowledge in the universe to his attainment, for he is ONE with the ALL-IMMORTAL and has reached ANGELHOOD.

All conditions below this lofty station are, more or less, prisons for the soul, with is not truly free from mortal elements until it has developed the UNDYING TRUTH within, and this each soul must do for itself.

Note. If people will carefully study the life and teachings of the Christ, in the Testament, keeping in mind the thoughts expressed above, they will understand the spiritual significance of the truths that he was striving to teach mankind by precept and example.

ALONG with the most appreciated reading matter that comes to us are the editorial paragraphs of *The Golden Gate*.

THE Soul Sphere is beginning to give up its treasures to the consciousness of mortals.

LIBERTY is still in the womb of the earth. A truth, though poorly expressed.

WHAT is added to spiritual consciousness can never be lost; and nothing else can be saved.

WHOEVER invokes spiritual truth through these columns even in thought enters the Unity as a part of the force that brings it.

We have on hand valuable contributed matter, necessarily held over. It will all appear in due course. But continue to write for the Companion-Papers, friends, whenever the impulse comes to do so.

FANNIE A. LOGAN is the teacher of a Spiritual Ethical Society of San Francisco. Mrs. Logan is truly of a spiritual nature, and she is one of the most indefatigable and unselfish workers of whom we have knowledge.

MERE fact can not demonstrate eternal truth, as it only relates to time. What is a fact to-day may not be a fact to-morrow. It is a fact that spirit-forms are externalized to view; but it is a truth that no form of matter is permanent. Doubts will distract and torture till the material boundaries have all dissolved away in Light.

## HARK! FOR THE LORD OF THE HARVEST HATH SPOKEN.

HARK! for the Lord of the Harvest hath spoken!  
Turn from your ways, O Babylon of Earth! If ye heed not, the voice of the Infinite Power shall speak again in thunder-tones that shall level your crime-stained works to dust!

AWAKE, ye blind and selfish, who sit enthroned in scarlet robes!  
Turn your ill-gotten palaces and gains to higher use than glorying self!

No more shall war stalk forth! No more shall man oppress their fellows and fatten upon the agonizing spirit of human lives!

"For the Lord of the Harvest hath said it,  
Whose lips never uttered a lie,  
And His Poets and Prophets have read it  
In symbols of earth and of sky.  
That to him who hath revealed in plunder  
'Till the angel of conscience is dumb  
The shock of the earthquake and thunder  
And tempest and torrent shall come."

## ANOTHER SUNDAY SOUL-COMMUNION DAY.

Give notice through your local papers and local ministers, and by other available means, that the 27th of January will be the next Sunday Soul-Communion Day. State in such notices the exact time for your locality, which may easily be reckoned from the whole-world time-table.

## SPECIAL BUSINESS NOTICES.

## DECIDE AFTER YOU READ.

All who send their names and a two-cent stamp to Dr. A. J. SWARTZ, publisher of *The World's Advance-Thought*, 101 La Salle street, Chicago, will receive his "Abundant Healing Proposition," a circular stating his low offer, and all patients for twelve treatments. Also his offer of a gift. Order the circular and decide after you read it.

Dujardin's Life Essence is very valuable where the stomach is unable to extract from the food the albumen and phosphorus. The Life Essence is immediately absorbed, and nourishes the nervous system, without any aid from digestion. Price, \$1.50 a bottle. All druggists.

MILD, BUT EFFECTIVE.  
Is the popular verdict of all who have used Dr. Figs, the crystalline fruit cathartic. They are prepared only in lozenges form, which renders them far preferable to any liquid preparation, either when travelling or at home. Besides this, an individual can be made so pleasant to the taste or capable of retaining their properties unchanged as in the concentrated form in which the Figs are prepared.

Dr. Figs' Life Essence is highly recommended by the medical profession as a mild and effective laxative and purgative. They are sold everywhere at 25 cents a box. Dose, one Fig.

## THE TWO-IN-ONE PAPER.

THE WORLD'S ADVANCE-THOUGHT

AND

THE UNIVERSAL REPUBLIC.

Devoted to Universal Peace

Fraternization of all Mankind.

—AND THE—

AMONG ITS CONTRIBUTORS ARE

ABLE AND EARNEST WRITERS

—OF—

ALL PARTS OF THE WORLD.

For Free Sample Copies (for those who will subscribe if

THE WORLD'S ADVANCE-THOUGHT PUBLISHING CO.,

PORTLAND, OREGON.

FOR "WINTER READING."

WE can not, at this stage in the progress of our work, furnish the Companion-Papers, in single orders, for less than one dollar a year; nor can we make a deduction on back numbers. As soon as the subscription price of our Two-in-One Paper can be reduced to secure to our readers the advantages of this periodical, we will reach them ourselves. A law of natural growth is operating in the matter—increasing the demand for our work, and the strength and means for its performance—and we must abide our time. But read the following offers:

## FIRST PROPOSITION.

We have arranged to secure to our patrons a First-Class Illustrated Family Magazine along with THE WORLD'S ADVANCE-THOUGHT and THE UNIVERSAL REPUBLIC, for only fifty cents a year more than the price of the Two-in-One Paper. That we should be more anxious for this periodical to be read by our friends, we have arranged to send them a First-Class family magazine together for \$1.00 a year, postage paid—the price of the latter alone is so incredible that we have arranged to have

## A SAMPLE COPY OF THIS MAGAZINE SENT FREE

to any who will send for it, (referring to us in the application), intending in good faith to subscribe to the Two-in-One Paper, and to send us their names and addresses. The magazine, specially selected on account of its moral tone, literary excellence, and intrinsic value to the household, is



# THE UNIVERSAL REPUBLIC.

PRESENT PUBLICATION. PORTLAND, OREGON.

FRATERNITY WITHOUT FREEDOM AS A HOPE IS WORTH MORE THAN FREEDOM WITHOUT FRATERNITY AS A FACT.

(ISSUED MONTHLY AT ONE DOLLAR A YEAR.)

VOL. I.

PORTLAND, OREGON, DECEMBER, 1888.

NO. IV.

## THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is capable of being a Freeman.

EDITED AND PUBLISHED BY H. N. MAQUIRE AND LUCY A. MALLORY.

PORTLAND, OREGON, DECEMBER, 1888.

### TERMS OF SUBSCRIPTION.

For Year, to any part of the United States, One Dollar.  
To any part of the British Empire, Five Shillings.  
Remit by mail, through a post-office order, or a draft on a bank or banking house in Portland, Oregon, payable to the order of THE WORLD'S ADVANCEMENT PUBLISHING COMPANY. Send bank notes to registered letters only.  
Subscribers desiring a change of address must give the name of the office where taken and where to be sent, otherwise the change cannot be made.  
Address: WORLD'S ADVANCEMENT PUBLISHING COMPANY, Table Building, Portland, Oregon.

(Written expressly for THE UNIVERSAL REPUBLIC.)

### THE MILLS OF DOVER.

BY A. H. BARNES.

FROM bare and dismal hills.

A mockery of home.

Mid smoke that hides forever

The light of heaven's dome.

Pass on, in dreary routine,

'Mid clatter, clang and whirr,

The heads of the Mills of Dover.

Whose pulse no thought can stir.

I see their sullen faces,

I feel their helpless hearts.

As father, mother, children,

The dreary phalanx parts:

Year out, year in, forever,

These lives are forced on—

A pause means sure starvation.

A change one's shrill to don

No time for thought or feeling.

Automatons they grow.

The children's poor drawn faces

Are full of nameless woe.

Their souls are starving, starving.

Their bodies never know

The sunlight's gladness kisses.

They breathe that pure wild blow.

And so they thought to give

To those who can not think.

Because of the burden on them.

Beneath whose load they sink.

Let pass before my vision

The hands that lift the world.

Defeated, weak, and helpless.

Toward helpless chaos hurled!

While within by them created

Passes with ceaseless flow

Into the gaping coffers

The head has made to grow.

The work of the hands is hopeless.

The work of the head a blight

That saps each joy most human.

And leaves but Error's night.

Lo! now the heart of the world

The work of all must blend

In one grand blessed Trio.

Unto One Perfect End.

### ATTENTION, WOMEN OF AMERICA!

JOHN RUSKIN, in a lecture on War, directed these words to his lady hearers: "I, for one, would faint in the cadence of hammer-strokes that should beat words into ploughshares; and that this can not be done is not the fault of us men. It is *your* fault. Wholly yours. Only by your command, or by your permission, can any contest take place among us. The real, final, reason for all the poverty, misery, and rage of battle throughout Europe, is simply that you women, however good, however religious, however self-sacrificing for those whom you love, are too selfish and too thoughtless to take pains for any creature outside of your own immediate circles. Now I tell you this, if the usual course of war, instead of unroofing peasants' houses, and ravaging peasants' fields, merely broke the china upon your drawing-room tables, no war in civilized countries would last a month."

Sisters! awake and to the rescue! Pour the oil of your Omnipotent Love upon the troubled waters of a warring world! The English philosopher is right. Peace will come, it must come, at your bidding. Let not the call from France, published in this issue of THE UNIVERSAL REPUBLIC, fall upon deaf ears. Let the response to it from the women of America, regardless of rank and creed, be earnest and loud—so earnest, so loud, that all the world may feel and know that God in this New Era speaks through the soul of woman.

### WOMAN'S LEAGUE FOR UNIVERSAL PEACE AND THE UNION OF ALL NATIONS. APPEAL TO WOMEN OF ALL NATIONS FOR COUNTRY, LIBERTY AND HUMANITY!

LUCY A. MALLORY—Dear Madam:  
I am trying to form an International League of Women to Promote Peace and Establish a Union of the Nations, aiming especially to awaken Women of all classes to a sense of their responsibility in the adjustment of social questions.

We shall be most happy if you will publish our appeal in THE UNIVERSAL REPUBLIC. We hope Women who are at the head of the Reformatory Movements in the United States will help us.

With kind regards to the same social faith, I am, dear Madam, Yours Truly, EMILIE DE MORBIER.

THE APPEAL.  
WOMEN OF FRANCE AND OF THE WORLD:  
AN Italian patriot, who loves France, has come to warn us of the danger of war that menaces us, and he is making efforts to draw closer together among all peoples the bonds of unity.

He has appealed to our enlightened patriotism, which does not exclude love for humanity at large.

His appeal has met with responses. A body of men in Paris, without distinction of party, have united to try and prevent this war, which would place in jeopardy liberty, material and moral progress, and all the better hopes of humanity. Who can prophesy the outcome should it take place?

In the face of such a terrible crisis, are you going to remain silent, Women of the world?

The appeal that we have mentioned was addressed especially to the peoples of the Latin race.

We now desire to speak to our sisters the world over. There can not exist any differences of race in the hearts of Mothers!

ernal Peace and the Unity of Humanity. It is unimportant what kind of people we join this all-important movement, provided all desire to work for the same end.

All social and political ideas are in a state of agitation to-day. From whence come the menaces of war? Who are preparing to spill blood and revel in human butcheries? The Governments who call themselves guardians of society. From whence come the opposite appeals, now resounding all over the world: PEACE! PEACE! UNIVERSAL UNION? From the very peoples, in all countries, who have been falsely represented as disturbers of the peace.

Your boundless love, then, Women of all Peoples, outside of all interests and political parties, is to put the weight of your united influence on the side where Justice, Peace, and Love of Humanity are to be found.

Mrs. EMILIE DE MORBIER, (founder of the League), MARIA MARTIN, (Editor *Citoyenne*), COUNTESS BATOWSKA, HORTENSE WILD, MILLE DE BROEN, ISABELLE BOUILLON, BERTHA FOMSTOCHER, EUGENIE PONTON-PIERRE, MARIA DERAEMES, (President of the Woman's Rights Society), MRS. DAVID, (Vice-President of the Woman's Rights Society), MRS. GRIESE-TRAUT, (Vice-President of the same Society), and Vice-President of the International Society for Universal Peace Promotion), MRS. THERESE DERAEMES, (Treasurer of the Woman's Rights Society), MRS. MARCHAL.

All who desire to join in the object of this peaceful appeal should send their names to *La Citoyenne*, 107, Rue du Mont-Cenis, Paris, France, or to THE UNIVERSAL REPUBLIC.

### LETTER FROM S. M. BALDWIN.

To the Editors of THE UNIVERSAL REPUBLIC:  
I have delayed writing until this time, hoping some one else of the company would report the very interesting time we enjoyed on August Soul-Communion Day at that great Center of Inspiration, Lake Pleasant, Massachusetts—where, during the last fifteen years, so many thousands from all over the United States have annually assembled to enjoy conversation with friends. Mrs. Dr. Andrews, of Florida, at the morning conference, reminded all that it was the Angels' Day. The group was in a faithful few, met under the trees, in sight of the beautiful lake, at the proper time, and during the half hour, with closed eyes, enjoyed the inspirations and suggestions from the choice "cloud of witnesses" which, from the testimony and thrilling recital from most of all the company after the time expired, it reported, would indicate that really a New Era is dawning.

All thinking people here in Washington are rejoiced to know that your key-note is that "the Unity of Humanity and the Millennium Era will be realized together." There can hardly be a doubt that the last twelve years of this century will be highly educational, and with this end in view the members of the World's Arbitration League are hoping that you may give prominence to THE WORLD'S CONFERENCE CALL, as published in *The National View*, which has already been signed by a large portion of the Fiftieth Congress, and it is expected that before the coming short session is over nearly all of both houses will have given the Call their cordial endorsement.

With the aid of the good and true from both worlds, why may we not transmit to the twentieth century a Harmonious System of Religion, Arbitration in place of War, and the commencement of a permanent system of Governmental Co-operation, or *Scientific Government*, in place of our present chaotic society, which will involve a rapid decline in the use of meat, rum, opium and tobacco, and enable the coming millions to make the most of this short primary existence?

S. M. BALDWIN.  
Washington, D. C., Nov. 20.

### THE WORLD CONFERENCE CALL.

The members of the World's Arbitration League, knowing the great value of a freely conferred aid in the reconciliation of differences among individuals, who honestly fail to agree regarding the smaller things of life, are satisfied that the constantly recurring religious differences in many portions of the earth over non-essential religious differences, which sometimes even now require the presence of a standing army to prevent a serious conflict, is chiefly owing to the lack of a common understanding among them and the want of knowledge of each other and the true aims of life. Therefore we suggest, in the interest of true and practical religion, and to promote in a much higher degree the interest of all classes, that great advantages for progress would follow by the assembling together of delegates from all of these organizations for the purpose of deliberating as to the meaning of their great common platform, which requires service to God by serving humanity to the greatest extent possible. The World's Arbitration League, therefore, have determined to invite representatives from these organizations to meet at Washington September 1st, 1889, for the purpose of formulating measures leading to the establishment of all needed reforms that will hasten Universal Harmony and Peace.

This Conference will be preliminary and preparatory to the approaching culmination of the aims and efforts of the World's Arbitration League and Peace Societies, by the true means of educating every nation to the self-evident fact that an enormous benefit would ensue to mankind by the beginning of a common and gradual disarmament in 1892, when a great convocation of the world's philanthropists shall assemble at Washington on the anniversary of the discovery of America, and thus not only aid in the establishment of Arbitration to settle differences between men and nations, but it is believed will eventually result in bringing to every government all other great measures necessary to inaugurate the reign of Universal Justice, and finally of Universal Brotherhood. On this encouraging prospect we most earnestly invoke the aid and blessing of God and co-operation of angels and men.

JOHN STANFORD, President;  
JAMES F. WILSON, Vice President;  
LEE CRANDALL, Second Vice President;  
D. S. CURTIS, Third Vice President;  
ROBERT MCMURDO, Corresponding Secretary;  
L. J. DU PUE, Asst. Cor. Sec'y;  
MRS. J. P. NEWMAN, Recording Secretary;  
MRS. E. T. CHARLES, Asst. Rec. Sec'y;  
J. M. NEWMAN, General Secretary;  
J. P. NEWMAN, Treasurer.

(Then follow the names of Vice Presidents from every State)

(Written expressly for THE UNIVERSAL REPUBLIC.)

### THE ALL-INCLUSIVE RELIGION AND SCIENCE OF THE FUTURE.

ALL forms of life—from the atom to the sun—are but an endless procession of ever-ascending and higher manifestations of the Infinite Seed of Intelligence in its ever-progressing, and never-ending march to Perfect Love and Wisdom.

The faculties, instruments, or forms—visible and invisible—through which Intelligence manifests itself have no limit to their variety; and they are as infinite in the infinitesimal scale as they are upon the ever-widening scale of size and extent, for the All-Intelligence permeates the universe throughout. Everything that we can take cognizance of is an instrument, more or less perfect, for transmitting and diffusing Intelligence.

Upon any plane of existence, visible or invisible, Intelligence can only be transmitted through instruments of some description. The visible instrument through which the Seed of Intelligence manifests itself and develops itself in the material universe, is a brain. Every instrument or brain is developed according to the quality of Intelligence that can be transmitted through it.

All instruments for transmission of Intelligence must be connected with one another—from the very minutest form to the most stupendous—for the universe to be controlled by the Supreme Intelligence, and move as a Unit.

Creative Power is not given to man alone, but to man and woman combined; and offspring are the results of that combination. The masculine and feminine elements are in all forms of intelligence, from the minutest to the mightiest; for without the combination of these two elements in anything in the universe growth would be impossible anywhere.

The most infinitesimal atom has a brain, containing some degree of intelligence; and growth in all things is due to the germ-intelligence of anything drawing to itself, by the law of affinity, atom-intelligences of exactly the same constitution as its own—thus growth and development are due to an aggregation, or combination, of intelligences of like nature. In this lies the power and growth of all things throughout the illimitable universe.

The degree of Love and Wisdom in any form of life measures the extent of its power to lift the forms of life below it to a higher plane of intelligence. It is these Supreme Attributes that link, on an ever-ascending scale, all things together in the universe.

The smallest atom is dependent upon a more fully developed

atom for the transmission to it of higher intelligence. All approach to the Perfection by degrees. The lowest intelligence can only learn of knowledge a step higher than its own through an intelligent medium. Grave, indeed, is your responsibility, O man!

All growth in religion, art, science, and literature, is due to the same cause as the growth of the mineral, the soil, the vegetable, and the man—aggregation and combination of intelligences, visible or invisible.

The difference between an invention in germinal form and the same invention perfected is the difference between the work of one brain and that of a hundred brains. The mind alone can do but little; but in union with others all things can be attained.

In the workings of this law—manifest all around us—we can see the solution of the mightiest problems; for it gives the key not alone to the methods of growth and development of all things in the universe, but also unlocks the mystery of the government of the universe, and the manner in which we live, move, and have our being in the Infinite Intelligence of All.

There can not be in the universal realm an independent intelligence. Every intelligence, of whatever extent, or however minute, is composed of a hierarchy of intelligences.

The combination of a number of intelligences to do a certain work, or to attain to the accomplishment of a definite result, in any direction, constitute a United Power; and the head of that United Power is its God; he directs the movements of those under his control, and he uses the various elements in his charge, to maintain and increase the power of the combined intelligences, and who, while under his control, live, move, and have their being in his intelligence.

Thus Gods are created of every description and character—the Money God, the Monopoly God, the Sectarian God, etc.; and Lesser Gods, like lesser intelligences, live in, and are subject to, Greater Gods—just as the city government is, and is subject to, the State Government; and the State Government lives in, and is subject to, the National Government.

There is, however, only ONE GOD that is ETERNAL, and that GOD—composed of an endless aggregation of intelligences developed to Perfect Wisdom and Love—is the ONLY ABIDING ONE. All the Gods below Him are subject to transformation of the combination of intelligences that compose them, for they are but shadowy illustrations of creative force, but have no real power, for Perfect Wisdom and Love can alone wield the true Creative Power—the Power that gives an endless life of never-ceasing happiness.

The development of the highest faculty of Intelligence in man is the unfoldment of the Highest Faculty of the Infinite Intelligence, and consequently the unfoldment of His Highest Powers. The HIGHEST FACULTY of the brain is its Central Sun, endowed with the ark of Celestial Love and Wisdom. Through its development the human intelligence can rise to the altitude of, and become one with, the Highest Intelligences in the universe, and be delegated by them to wield their United Power in any direction within the radius controlled by their United Power of Intelligence. This constitutes a Messiah.

If the atom is intelligent, and has a brain through which intelligence can be transmitted, suns and planets must be immeasurably more intelligent, and possess instruments, or brains, perfect in proportion to the degree of their development. Besides "in HIM we live, move, and have our being."

But I will quote a few authorities, to show that the belief that planets and suns were living Gods and Goddesses was a strong tenet of ancient religions; although they do not furnish the evidences of this truth which have been left for this Higher Age of Advancing Light and Wisdom to disclose.

Professor Max Muller, in "Origin and Growth of Religions," says: "The Vedic Hymns treat of the Sun as a creator, preserver, ruler and rewarder of the world—in fact, reverence him as a Divine or Supreme Being. The Vedic Poets spoke of the Sun as standing on a chariot, as clad in golden armor, and spreading out his arms."

In the "Religion of Egypt," by Renouf, we read, on page 96: "Throughout the whole range of Egyptian literature no facts appear to be more certainly proved than these: (1) that the doctrine of ONE GOD and that of many Gods was taught by the same men; (2) that at no one instance between the two was thought of." On page 126 we read: "The Gods of Egypt were not ghosts of ancestors, or other dead men, or representatives of abstract principles, as ancient and modern philosophers have supposed, nor were they impure spirits or foul demons, as an uncritical, though not unnatural, interpretation of their scriptures, led the early Christian missionaries to imagine. The Gods of the Egyptians, as well as those of the Indian, Greek and Teutonic mythologies, were the 'powers' of nature, the 'Strong Ones' whose might was seen and felt to be irresistible, yet so constant, unchanging and orderly in its operations, as to leave no doubt as to the presence of an Ever-Living and Active Intelligence."

Albert Reville, D. D., in "Natural Religions of Mexico and Peru," says: "At Guatemala, amongst the Lacandones, the Sun was adored directly without any images. Amongst their neighbors the Itzas, not far from Vera Paz, he was represented as a round human head encircled by diverging rays, and a great open mouth, putting out his tongue, which means that he lives and speaks; for in the American hieroglyphics, a protruded tongue, or a tongue placed by the side of any object, is the emblem of life."

The Aryan theology treats largely of the creation and nature of Gods.

The Assyrian Genesis—which strongly resembles the Egyptian and Persian, and those of the widely-scattered Turanians of Northern Asia—treats of the creation of Gods. This Genesis was recovered by the late George Smith from clay tablets found in the ruined palace of Assurbanipal.

The worship of the images of men and women, as representing Gods and Goddesses, has been almost universal in past history; but this has been considered mere idol worship, and has not been looked upon as worship of something that represented real God-Men and Goddess-Women, which, probably, in many cases it was.

As coming to the present more modern times, we have the Christian denominations believing in a Personal God. That grandly-inspired seer, Emanuel Swedenborg, also gives evidence that the Lord is a "Grand Man."

These quotations from various sources, widely diffused, are not quoted with the expectation of convincing anyone of the truth of my statement: that planets and suns are alive. This age of skepticism requires scientific proofs of all truths brought forward.

A precept of the ancient sages was, "Know thyself and thou knowest the universe," and "Man is a microcosm of the macrocosm." Man is an expression employed frequently.

Man contains within himself—within his physical being—that which will solve the mysteries of the universe.

Man is a Seed of Intelligence, contained within a physical instrument—a brain—in material existence; his body is but a lower repetition of his brain—the upper part of the body to below the heart is an enlarged repetition of the cerebrum or higher brain; and the lower part of the body from below the heart to the soles of the feet is a repetition of the cerebrum, or lower brain, as Professor Joseph Rhodes Buchanan has demonstrated in his "Science of Sarcogenesis."

The body below the brain is the growing Tree of Intelligence in the physical form. (The lower man) has grown downward from the Seed of Intelligence, like the roots of a tree. The Higher Man is now going to develop upward into the Light of Love and Wisdom, and unfold into the Perfect Man, who shall wield the TRUE CREATIVE ESSENCE.

The external man is the highest perfected material instrument for transmission of Intelligence in this world. No form of intelligence inhabits, and learns from, a lower form of intelligence than itself; but we find that reverse is the case.

Man inhabits, and obtains his knowledge from, the earth, and, therefore, the earth must be a vaster intelligence than man. The earth contains the combined intelligences of all its inhabitants; and, as I have already said, there can be no independent intelligence—the earth is a stupendous unit of intelligence. The sun shines upon it as a unit.

We know of nothing that moves, that is the work of the Infinite Creative Intelligence, but is endowed with intelligence. The animal that moves around with its wits, is intelligent, is intelligent. And shall a Body that can recognize, and contain the highest forms of intelligence, and the senses of the senses, be only a mass of matter? Science says that no part of the earth is inactive. Now the earth travels around the sun, and every part of its surface is in motion. We find the same states of intelligent activity in man. There can be no intelligence, or thought, or consciousness, in the material form, outside of a brain. The earth contains intelligence, thought, or consciousness, otherwise it could not move the various parts of its body, and travel; and therefore it has a brain.

We live, move, and have our being in the Brain of a Planetary God.

The law of correspondences will prove this to be true—that the Earth-Brain, or Mind, is a counterpart, upon an enormous scale, of the material mind of man.

The life, well-being, and action of the Earth-Brain is sustained by the transmission and exchange of thought, from living beings to living beings, and from living beings to, so-called, inanimate things, and vice versa—in fact the Earth-Brain is active and teeming with thoughts; and so is the human brain, and each alike is dependent upon that activity for its life.

Man's brain-stones must first combine in his brain the combination he desires to create in the Earth-Brain. The atoms of his intelligence work in his mind the same as he works in the Earth-Brain he inhabits. If his brain-atoms are inactive in him they pro-

duce no mental forms of use and beauty in his brain; neither can the Earth-Brain produce forms of use and beauty if its highest intelligent brain-stones—men and women—are inactive. In short, men and women act out and create in the Earth-Brain exactly the same things that they first act out and create in their own brains.

Ferocious animals answer to the activity of the lower brain-atoms of the faculties of passion and appetite; they produce no forms of use, and live by devouring higher and more necessary forms than their own.

Man boasts of his discoveries as if they had not existed before he perceived them. Every invention that exists in the Earth-Brain has its active counterpart, and in far greater perfection, in some material instrument in the human brain; and unnumbered inventions are in existence in the latter that man has not yet perceived, and therefore has not been able to disclose.

Whatever one perceives in his brain or intelligence or imagination really exists; no intelligence, in the boundless universe, can perceive that which does not exist.

Man's telegraphs, telephones, photographs, etc., etc., are simply a few crude imitations of living instruments, that are in operation in a higher state of development in his own brain, and in a condition of more or less perfection, according to the intellectual development of the brain they are in for the Infinite Intelligence grows, develops, and perfects, ALL His living instruments from germs—from the lowest and minutest to the highest and the greatest—by the processes of evolution; and if men and women do not display His Perfect Love and Wisdom, it is because they are not seeking to develop the germs of the higher instruments that all possess through which the Divine Attributes can be best manifested.

The human mind is a world—in fact, it is our world as it is for the Earth-Brain we live in only increases in perfection in the same ratio as the world we carry upon our shoulders. Our outer-world, or Earth-Brain, is a reflection and representation of the state of development of the human brain; and the latter is also an exact illustration of the spiritual world. The orb we carry reflects the same kind of light in all directions, and the living photographs it projects are, in all details, like itself; so it is useless to look for perfection and happiness in any direction, or in any sphere of existence, until we become perfect within. As the Celestial within us rises, all material creation rises with us.

Why were we placed in the Brain of an imperfect God? Because the law of affinity attracted us to Him; and we must bring the God in which we live, move, and have our being, to perfection, if we ever hope to live, move, and have our being in Him who is All-Perfection. The reward of bringing a Lesser God to perfection is to be at-one with the Higher God.

Can I, an atom, bring such an enormous Planetary God to perfection? If we fully develop our highest faculty of Love and Wisdom, we can make Him perfect, for these attributes relate us, by the law of affinity, with the Creative Essence of the Universe, and when His Power can work through us material numbers of any extent or bulk as we are as feathers in the wind.

We may journey on forever in a weary and care-laden march through an endless number of worlds—Planetary Gods and Goddesses—far more developed, greater in extent, and richer, than our own, materially; but we can never become at-one with the Central Divine Essence until we work where we are, and in whatever distasteful position we are in, to attain to His Supreme Peace and Unity.

In the material universe we see solar systems revolving around grander solar systems upon an ever-increasing scale of stupendous magnitude, and we wonder how long it will take to reach the Central Source of all this Majestic Power. While we are in the darkness of material passions and appetites, we measure the distance from planet to planet by miles of illusive matter, and the mind wears to think of the space that intervenes between one star and another; but when our vision has been opened to see Celestial Love and Wisdom endow space is annihilated and we are in His Radiant Glory in the twinkling of an eye.

Science says that the sun above us is an enormous Ball of Fire and the living atoms, upon the Ball of Matter he shines upon, are the only ones of the three that have life and intelligence; and the relation of the Earth to the Sun is controlled, and the movements of both, by a scientific conglomeration of laws of gravitation, centrifugal and centripetal forces, and impossible revolutions.

The Sun-Parents and their offspring—our solar system—are a unit, and they are bound together by the laws of Affinity and Mutual Interests. The Solar Family travel around a more stupendous Solar Family in perfect unity.

The offspring of the Sun-Parents have been born of their union; and it is the Light that shines from their United Radiant Intelligences that sustains all their offspring and gives them what is useful for their growth and development.

Even the science of astronomy itself is founded on the movements of the Sun-Family through the signs of the zodiac, which correspond to the various parts of a man, (as we can verify by examining an illustrated almanac), and this fact is illustrative of their movements in the brain of a more stupendous God-Intelligence than their own.

The Sun is the Highest Intelligence of our solar system. Sunlight is LIVING INTELLIGENCE—the outgrowth of the blending into a perfect unity of combined Love (the female element) and Wisdom (the masculine element)—the Highest State of Intelligence of the Sun-Parents—who, therefore, shine in complete oneness.

This Light of Intelligence—the least tangible substance of all, to the material senses, and yet the Greatest of All—this Creative Essence is formless, but creates all forms; colorless, but is the cause of all perfections; colorless, but develops all colors; one light, but the cause of all degrees of light; invisible intelligence, but unfolding every degree of visible and invisible intelligences.

It is only a matter-blinded scientist that would take this Glorious Orb of Intelligence above us to be composed of the same material as the Lake of Fire below us, that so many matter-blinded religious people have believed in for ages. As mankind recedes farther and farther away from the Central Sun of Love and Wisdom, they imagine that the Light of Intelligence—transmitted by reflection through a scientific conglomeration of laws of gravitation, centrifugal and centripetal forces, and impossible revolutions.

We have demonstrated that all things in the Mighty Universe live, move and have their being in the Boundless Creative Intelligence of the All-Wise; but the distance of each being from the Central Creative Essence is regulated by his degree of unfoldment in Wisdom and Love; and we may remain ever farther and farther away from the Majestic All by stifling in our souls these Heavenly-Giving Attributes.

We seek for God and can not find Him. He reveals to our gaze the Noblest, the Grandest, the Most Perfect, Part of Himself, the Light of Love and Wisdom in the Universe that shines a Complete Unity in Perfect Day; but at Night reveals that Unity made up of countless lesser lights—the Sons and Daughters of His Infinite Household.

Thus Silent Wisdom and Love speak in words louder than thunder-words. In My Essence alone I am and I alone am Life and Joy; in My Absence ye worship countless lesser Gods, because ye are Divided and in Darkness.

### ALL MAKING FOR PEACE.

Lord Salisbury, at a London banquet, is reported by the press to have thus responded to a toast:

"He thought he might, with more confidence than ever before, say that the object of the rulers of the world was to secure permanent peace. As to Egypt, the British Government's utmost expectations had been exceeded, and when that Government grew to be strong enough to deal with internal and external foes Great Britain would gladly be relieved of the burden of occupation. Turning to the Balkan question, he ventured to hope that the conviction was stealing over the minds of European statesmen that the best policy was to leave Bulgaria to herself. He had every reason to believe that the present Emperor of Germany was imbued with a deep sense of the value of peace to mankind, and especially to Germany. Nothing was more desirable for the peace of the world than that the Russian policy should become more and more nearly parallel with the policy of Germany. He was convinced that the recent interview between the Emperor of Russia and the Emperor of Germany would give strength to Russia in imposing a policy of peace. Peace between Russia and Germany implied peace in Austria, and on those shores the state of which, by reason of English maritime interests, must always be a matter of deep concern to England. All that had occurred in Europe recently had made for peace, and England's efforts would always be in the same direction."

### FRUITS OF SOUL-COMMUNION.

Forty-six workmen's societies, at a meeting in Milan, Italy, protested against the triple alliance and against war in general. A resolution was adopted declaring that they would not support the Italian Government in the event of war. The protest will be sent to workmen's associations throughout Italy, and the workmen of France will be invited to adhere in the name of the Brotherhood of Labor. The Milanese workmen will ask other associations to co-operate.

Now that men and women are co-operating for Disarmament and Universal Peace—the first great Dual-Reform Movement known to history—the object is bound to be attained.

MISTAKE not the instrument for the Player.

### SOUTHERN CROSS PAPERS.

(Written expressly for THE UNIVERSAL REPUBLIC.)

### MAN'S LIMITATIONS.

THE weakness and folly of "reasoning in a circle" is often made the subject of comment by logicians; but the act is possible, and in more ways and on more planes than











## THE WORLD'S ADVANCE-THOUGHT

The Good and the True do not Perish: the Wisdom of the Ages we inherit.

EDITED AND PUBLISHED BY H. N. MAGUIRE AND LUCY A. MALLORY

PORTLAND, OREGON, APRIL, 1889.

## TERMS OF SUBSCRIPTION.

Per Year, to any part of the United States, One Dollar.  
To any part of the British Empire, Five Shillings.

Sent by mail, through a post-office order, or a draft on a bank or banking house in Portland, Oregon, payable to the order of THE WORLD'S ADVANCE-THOUGHT PUBLISHING COMPANY. Send bank notes in registered letters only.

Subscribers desiring a change of post-office must give the name of the office where taken and where to be sent, otherwise the change cannot be made.

Address: WORLD'S ADVANCE-THOUGHT PUBLISHING COMPANY, Portland, Oregon.

## DIVINE INFLOWINGS AND OUTFLOWINGS.

NATURE is a constitution of Universal Refining Operations. She is progressive and retrogressive in alternating order, with the balance of producing energy ever on the side of the advance movements, thus ever making headway despite seeming relapses and stand-stills.

The vital principle or soul-force of the crystal casts off, as it advances, what is useless or encumbering, or has become repugnant to its higher purposes of unfoldment, until, potentialized and glorified into grander possibilities, it gives form and tint to plant and flower.

The soul of the plant, having assimilated as abiding life-wealth all there is for it in the vegetable kingdom, then transmutates its energies into the animal structure—thus becoming monarch of a more opulent and splendid empire.

There is nothing the human mind may cogitate upon more profitably than these creative processes, which are repeated all along the evolutionary line. Through leaf-fallings, off-castings of bark, exudations of gums and oils, and in still other ways, the plant relieves itself of superfluous and excesses as it advances, these being the corpses of constituent atom-souls that have become absorbed in its own eternal soul-life, as it has absorbed the crystal life-essences before; and will in turn be absorbed by and subordinated to the ruling Life Principle in the animal kingdom.

By analogous processes the soul of the instinct-animal organism outworks its destiny by casting aside hundreds of pounds of gross elements, to single pounds of finer elements that are retained and assimilated; and then it resurrects itself into the rational-man form.

Here the visible expressions of outward form-signs of progress cease; but the essential operations, invisible and intangible from the beginning, continue right on. Thoughts enter the mind as crude food enters the stomach; and thoughts that are of eternal truth are assimilated by the soul, just as the needed elements for purposes of bodily structure are assimilated from the crude food taken into the stomach: while thoughts that relate only to the animal wants and sensual propensities rise and decline in vitality and at last perish with them.

Unlawful indulgences (using the term in the spiritual sense) and excesses of the animal passions, are "death dances"—they are imitations to the fiends of that which is intended for angelic environment. The essences of all experiences, represented by corresponding material conditions, are for uses and purposes in states of higher and purer enjoyments. Though love-linked to Archangels, the human soul is also akin to the lowest, wherefore a solemn responsibility attaches to every vibration of atoms it induces. Every atom within its radius of influence is there to subserve a purpose Divine, and Celestial joys will not be attained until, by wisely sub-ordinating the lower impulses to the higher, all movements are in harmony with the Divine Will. Terrible is the penalty of allowing the essences of life—preciously selected and stored as all worth saving out of painful years of lower-life assimilations, and the raw material in the Divine Plan for higher structural uses—to flow out and down through the four channels of man-animal abominations! Lettered or unlettered, the wise will comprehend us; and our earnest prayers are given to the unwise, lettered or unlettered, for their conversion—their turning around in the right direction.

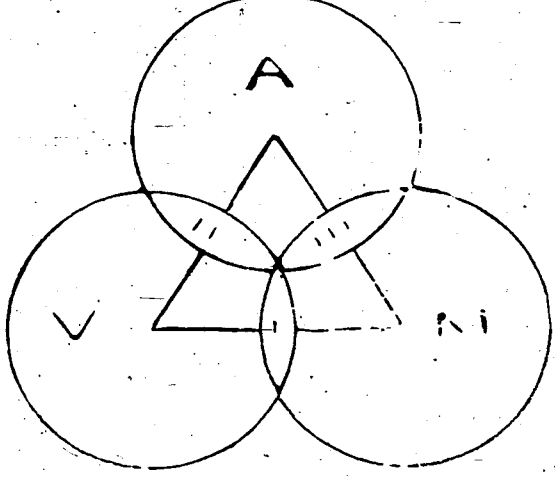
The notion that life at any point in these eternal processes, or its consciousness, is annihilated, comes from the negative or material side of being, where all is shadowy and misleading. The consciousness of the crystal is not lost by absorption in the plant—nor of the plant by absorption in the instinct-animal—nor of the instinct-animal by absorption in the rational-animal, or man—nor of the human by absorption in the spiritual; but in each stage of advance the consciousness of the preceding experiences are simply held in abeyance to, or are suspended under the influence of, the dominating selfhood of such stage—that is, so far as it relates to such stage.

This is necessary to the soul's distinctive unfoldment in each particular stage. But every soul securely holds in essence all that has gone before, though consciousness thereof is dormant in the intermediate stages; and as each soul reaches its ultimate of unfoldment in the Celestial, all past experiences become the living substance of its kingdom, obeying its will, and through it the will of the Infinite, to the end of highest realizations of happiness to constituents and unities of constituents.

Thus, having served their uses in holding the ark of the soul's salvation together (individualizing it) while it is being carried up through the storms to the summit of Universal Love and Wisdom, the bonds of selfishness are severed, when the Divinely rescued and preserved inmates (the different states of consciousness, now harmoniously unified in will-impulse, while illuminated in all their diversities to the Supreme or Celestial Understanding) go forth to possess and extend their dominion with Divine sway over a New World.

What is the Highest Principle of causation or effectuation in these creative processes? Ponder that question well, for here, where night closes around the mere Material Evolutionist, it is glorious Sunrise for the Spiritual Evolutionist and Involutionist. Aside from the abundant evidences we find in a study of the living nations around us that the essential principles of life are constantly unifying from lower into higher individualizations of character, (man standing at the apex of the animal pyramid as the composite representative of all below him, and poised for loftier flights), the science of Darwinism itself is based on structural evidences of the same truth, applied by the same reasoning methods; beginning with simplest organic forms, it proceeds, by more and more complex combinations, until it culminates in physical man. The conclusion is inevitable that there must be an Overruling and General Directing Power of Intelligence to call and carry to its proper place in the line of higher destinies each individual, as each completes a lower cycle of development and unfoldment. Infinite God, or All Powers Harmonized into Unity, is an indispensable support for every form of rational science.

The reader's attention is now invited to the explanation of the rough diagram below, intended to illustrate the genesis of life, or its earliest form-expressions, according to scientific postulates:



The circles respectively represent the Animal, Vegetable, and Mineral kingdoms, the primal or first life-cell being centered at the intersection of the circles; "A" in the mineral circle, stands for the first manifestation of crystallizing energy, as shown in the simple cleavage-line of the stone; "B" in the vegetable circle, stands for sponges, the lowest of vegetable organisms; "C" in the animal circle, stands for simple polyps, the lowest of animal organisms.

The fact that the sponge has lately been classified as animal does not affect the argument; the scientific postulate is that all organisms branch out from the primordial cell.

Thus it is scientifically held that all forms of life branch out and are derived from a single source. "The position of the plant-world in rank and office," writes Prof. Alphonso Wood, the eminent botanist, "is intermediate. While inferior to the animal in respect to perception and instinct, it is superior to the mineral in its vitality. In its office it constitutes the food and nourishment of the animal, the vesture and ornament of the mineral world, whence alone itself is fed. In other words, plants feed on minerals, animals feed on plants. In descending the scale," he says, "we recognize a gradual approach in the animal and vegetable kingdoms to inorganic matter, and consequently to each other, so that in the lowest forms of life all traces of organization are lost to our perception, and the three kingdoms of nature, like converging radii, apparently meet and blend in a common center."

Think of platform declaimers and materialistic pamphleteers seeking to suppress the voice of inspiration and destroy the natural, and therefore reasonable, hope of immortality, by appealing to the assumptions and conclusions of scientific research and reasoning here presented! Where is the evidence of Infinite Love and Wisdom stronger and clearer than at the very initial point of evolutionary processes, as fixed by the Materialist himself? Right here, where, to his view, the chaos of "inorganic matter" is encountered as "the beginning of things," is presented the most stupendous and sublime of the evidences of Infinite Wisdom—here the Deific Will-Power manifests that differentiates the infinitely varying life-expressions and holds in harmony with its Primal Thought all, from smallest to greatest, thence proceeding.

## NOT MERE CURIOSITY.

ASTRONOMERS say meteoric matter is every hour falling upon the earth, and the Norwegian navigator and scientist Nordenskiöld reports having found metallic iron and nickel in the snow at Stockholm in 1871, on the Polar ice, and in the snows of Finland, and others claim to have made similar discoveries—so it seems, as Mr. Blodgett asserts, the Earth "may find feed in its yearly travels."

It is not unreasonable to suppose that great cosmic changes, if not "irreparable physical harm," might result from the canal connection between the two oceans across the Isthmus of Panama. We know that vital or spiritual changes are taking place these times such as never before occurred on the planet; and we further know that these renovating spiritual energies will not fail to have, and that they are having, corresponding effects in material nature. As the spiritual perception of man is quickened to comprehend the universal relationship of things, the operations of nature proceed in parallel lines—she universalizes too. She breaks to pieces to fuse into greater aggregations. In all the Pacific seaport cities the forces stored away eons of years ago in the coal measures of nearly all the continents are being unchained in the furnaces of industry to be again diffused and directed from the Universal Planes. In Persia, and other localities that must have been historic in the infancy of authentic history, oil wells are being opened—very few existences unknown to the ancients—and their products are going for consumption to most of the commercial centers, where their dormant forces, like those of the coals brought together from widely distant quarters, will be discharged in the atmospheric zones for other uses—for the eternal conservation of all force is a scientific postulate. In line with the same revolutionary movements the oceans are being made to more actively and intimately mingle their waters, for the spirit-forges, acting from the Celestial Plane, move all things together, as move the suns and stars. The human migratory movements are in accord—the races have met in Western Europe, in America, in Australia, and they are meeting in the isles of the sea. The lower lines of animated nature are likewise migrating and coalescing into new and wider life-spheres, the singing birds ever leaving their native forests in the Old World to pour forth their spiritualizing melody in the forests of the New World. All nature pulsates in sympathy with the aspirations of the human soul for Universal Brotherhood; and the Fraternal Spirit and Love Nature of the New Race will require a New World. One is being prepared for the other.

It will be seen before many months roll away that mere curiosity has not brought to the surface the question of the vitality of the earth. Thought will call forth thought on the subject, until, following the general course of scientific investigation, the secret will at last be given up. The Earth is a living organism, receiving and discharging at the poles, and she is undergoing a New Birth along with her children. She will spring forth into beatific New Life, a World of Light, carrying forward with her all who are ready for the charge and leaving behind the broken and cast-off shell for future redemption.

Readers will be pleased to know that the first of a series of articles on this subject will appear in the first issue of the magazine form.

## THE DIVINE MANHOOD.

TO THE EDITORS OF THE WORLD'S ADVANCE-THOUGHT: I NOTICE in your March number a line from the *Golden Gate*—"the spirit world is centering its power here on the Pacific Slope for a great work." With a note of comment by you. May I be of some interest to your readers to learn in this connection that the writer of this has been informed from spirit life that a vast city has grown up within the past few years in the spiritual world, and upon this Pacific Slope. The name of this city is *Urania*, from the Greek word *Uranos* (Heaven). It is the largest city in the spiritual world, as it is in a measure the geographical, *Antipode*. *Urania* comprises the most intensely active, radical and progressive elements in the spiritual world—political, social, religious, philosophical. It represents freedom and progress in all their forms in the future.

Spirit Rome represents the past. It is the reactionary, conservative, non-progressive and despotism element in the spiritual world, as in this. But its elements are not nearly so active, confident, daring, so full of zeal, energy, purpose and determination, as are those that are concentrating, organizing and preparing for the vast work toward which the spiritual world is now rapidly moving—the full, final and complete organization of the *Divine Humanity* in all its parts, organs, members and functions, so that it shall become in reality what it appears to be to the philosophic eye, the great world of RACIAL MAN. The most intense, active and advanced elements of the spiritual world have selected the Pacific Coast for *Urania's* location, as it here finds the most advanced, free, active and spiritualized forces and elements to be found anywhere on the terrestrial plane. The location is the farthest removed from Spiritual Rome, and from that unhappy condition of chaos, conflict and war that everywhere exists in the Old World. It is the embodiment, the crystallization, of those mighty forces in spirit life that are in intense and active co-operation with the great *Spiritual Sun* to bring about the marvelous inspirations that are manifesting everywhere in the domain of mind—the wonderful forces that are now at work in the social, spiritual, political and industrial spheres.

This is *par excellence* the Organic Age of Man. All things run to the organic state. All the industries in which the uses and activities of man find their proper expression are fast losing their individualistic nature and taking on the Social-Soul-Community but the ultimate form. The vast limbs, organs, members of the *Divine Humanity* are taking form and force beneath and within the chrysalis of the old social, religious, political and industrial order. Society is about to rupture its chrysalis and emerge from the larva into the Psychic State. It is the New Civilization, and will realize in man's terrestrial environment all the forces and essences of the Divine Manhood.

This is the Celestial or Holy City which in prophetic vision John saw "descending from God out of Heaven." For what is civilization but the social, moral, political, industrial and spiritual city that encompasses, enfolds, shelters and protects the race? It is the Divine *Ordo*, "*navis ordo sacrorum*." What is the Divine *Ordo*? It is that order of society that obtains in the spiritual heavens—"descending upon the earth" at last to fulfill in due time all the hopes, longings and aspirations of the human heart. And by the great benign law of the differentiation and perfection of function each one does that which only he has learned well, and learned to love, having a "natural selection" therefore by the innate law of his own interior being.

Care, hardships, poverty, disease and death will be banished from the earth. "The last enemy that shall be destroyed is death." What is Universal or Whole-World Soul-Community but the ultimate form of the vast limbs, organs, members of the *Divine Humanity*, a voice sent forth into all the world to gather up and bring into conscious unity and harmony of idea, purpose and action all those noble souls who are to co-operate with these grand arisen souls to bring in the reign of universal peace, love, harmony and fraternal industry among all mankind, and to inaugurate the immortal brotherhood of man in all those necessary uses, unities, labors, industries and societies that are destined to exist among mankind? S. A. MERRILL, M. D., Pomona, Cal., March 29.

The most unbalanced or immature of mental organisms are undoubtedly those who only see insanity, or symptoms of insanity, in belief in spirit communication. They are like bewildered birds in a room dashing against the closed windows when all doors are open for their escape.

## "IT IS FINISHED"—IN THIS FORM.

THIS is the last issue of THE WORLD'S ADVANCE-THOUGHT in this form. Thirty-five numbers have been issued, extending over thirty-six months, with one number due to close the third volume—which will be furnished in magazine form.

A feature worthy of special mention in this "brief, eventful history," is the specially-adapted contributing talent that has been attracted to the work from all parts of the globe, bringing to it fruits of thought and superior ability in expression which money, had we been supplied therewith, could not have secured. The leading contributors of this publication, though not one was known to us at its inauguration, have been specially inspired, each in his or her particular field of thought, to prepare their offerings for its pages; and they will continue to receive thoughts by inspiration to this end; and new instruments of inspiration will be developed and brought to the work as it progresses.

Since issuing the initial number, on the 5th of April, 1886, such remarkable changes and advances have taken place in the moral thought of the world as to impress upon all intelligent minds the idea of a New Era in the spiritual and social progress of the race. In our coming was announced a dispensation of spiritual truth in advance of what had before been given, for realization by mankind at large—an influx of Spiritual Light of Messianic character, that would manifest in multi-personal ways; and we foreshadowed the progress and mode of operations of this silent, and to the many mysterious influence, by saying it would be present at family boards, in all the churches, in all the social, political, fraternal and reformatory organizations, in the schools and colleges, in editorial rooms, in legislative halls, in international councils—that in all stations and relations of human life, and in all lands, it would be the power to check and impel, to plan, and execute, to make triumphs and defeats. The few who are consciously in the Universal Life Current, their number now rapidly increasing, positively know that soul-forces are operating according to these forecastings, and with ever-increasing power. They are touching and commanding to their purposes, according to adaptability and capacity, instruments in all the relations of life—editors, novelists, dramatists, poets, educators, statesmen, scientists, philosophers, and the trust and best of the priesthoods.

Out of Thought's interior sphere

These wonders rise to upper air—

As we are now given to see, future inspirations will be fuller and more complete—will be more in line with the thought of THE DIVINE-HUMAN CONSUMMATION. Thus far it has been largely necessary to consider and treat the spiritual and material distinctively, for the same reason that the rules of arithmetical calculation must be separately learned before they can be applied in practice connectedly or complexly. The truth is, that the varying degrees of spirituality, from and including the material to and including the Celestial, unify in all things, the grade of unfoldment being the degree in which consciousness is centered. When consciousness is centered in the material, the inversion or negative condition of truth is represented, and in this degree, ere the real life has been experienced, the natural conclusion is that it can only be realized through the ponderosity of matter—the perverted thought-being that immortality of the soul is an indefinite extension of sensual experiences. (The notion of a restored physical body is the offspring of this false conception). When consciousness is centered in the Celestial, the only true and abiding vital principle, the life is then over and down through matter, the soul awaying it to its uses and purposes as the physical organs respond to the mental impulses under harmonious conditions; and in this degree only is the truth clearly and positively realized that the soul is not beholding to matter, but is dominant over and through it—that the whole material universe is subject to its command according to its purposes and uses in the Divine Economy, which is to the consciousness absolute freedom and superlative happiness.

No more sample copies will be sent out. The very fact that there is no publication in the world more liberal and inclusive in spirit than this, makes it as pearls under the feet of swine to the many, for few, even of those who loudly boast of their liberality of thought, have yet reached the true spiritual plane of mental freedom. The Light cannot be forced on individuals. Those who seek it will appreciate it when it comes.

The subscription price of the magazine will be \$3 a year, post paid, or 25 cents a copy. We will fill contracts at the former rates to the expiration of pending subscription.

## THE TRUE SPIRITUAL TEACHER.

THE truth that saves is the truth that is felt; and it is only communicable and transmissible as a silent influence. Neither words nor actions, in and of themselves, are sufficient to establish the claim of the True Spiritual Teacher, however commendable one or both may be. He or she who does not know truth as a life experience cannot plant its germs in the minds of others; if it is not realized to the inner consciousness, its verbal expression will be as barren seed to sterile soil. The qualification to radiate Spiritual Light is a soul-gift—therefore unconfered and unconferrable by man-established schools, and precious beyond world-wealth to purchase. There is no real spiritual power until this advance-line is reached—until then all is empiricism, doubt, darkness. We must live and realize and use to the fulfillment of its purpose each stage of soul-growth before the transporting joys and transforming powers of that stage can be realized in fullness.

## THOUGHTS ON MYSTICISM.

IN his lecture on *Mysticism*, at South Place Chapel, in connection with "Sunday Afternoons for the People," Mr. W. S. Lilly gave utterance to some sublime sentiments. *Mysticism*, as he defined it, "is not nonsense, as many maintain, but sense of a higher or a higher order; and he might have added, the link that connects Man with his Maker. I will not endeavor to recapitulate in language literal what the lecturer had to say in that one hour's profitable discourse, but if, from memory, I recall a few of the fine ideas expressed, with comments and thoughts they gave rise to in my own mind, I trust I shall not be considered to be trespassing too much on your valuable space.

"Various are the channels which lead to the realm of Mysticism," said Mr. Lilly, "but each and all of these ascending paths, when followed up faithfully and earnestly, bring one to a region whence a grand vista opens out before one, shining forth, ever, more and more." And what are these channels or avenues? Firstly, the emotions. Emerson says, "we are but shadows—until the heart is touched." True: one can scarcely be said to have lived, or to live, "until the heart is touched." Who can give out sympathy until he or she has felt the need thereof? Love, in the kind man has with the moth and mollusc, and in its supersensuous, anguish, fear, are powerful to effect this state of being; and having once felt, one cannot go back—never, for in that supreme moment the voice within has spoken, that "Deity within," as Aristotle called it. It may come about spontaneously, by some apparently outward effect of Nature as it did, so the lecturer informed us. Many years ago to himself, one sunrise autumn eve, while walking alone in the woods—something in sympathy came to him, and the thrill of that new sensation lives forever. All of a poetic or philosophic temperament have had such experience, and the memory is alive living and treasured forever. Wordsworth had this in an eminent degree, a grand soul at one with Nature and with Nature's God. Poetry is another avenue whereby our souls are wafted on winged words to this realm of Mysticism, as example, the genius of Tennyson, Keats, Shelley—all poets who deal not in the gross and physical, but in the supersensuous and spiritual. Art, however, is not in the sense though of mere pastime, vain-glory or worldly aggrandizement—that being degradation of Art—but Art as interpreter and exponent of God's wondrous works. Philosophy is a sort of ante-chamber whence branch these different corridors or routes, for by philosophy the human mind is prepared for the science of things super-mundane, and metaphysics is the junction where science (as understood of men) and the mystical meet. Religion, the outcome of our highest aspirations, has its home and kind in the mystical, for "the letter (which is dross) killeth," but the spirit survives and knows not decay. Somebody said to me about time ago, "Oh, its all imagination, only imagination!" And what is imagination? I replied, "Are not all inventions born in the realm of imagination?" Surely even imagination is not to be entirely condemned, if only on that matter-of-fact, every-day account! What would the great Edison be without imagination or power of conception?"

But the average man revolves in his own little orbit as he lives in and for his own little world, and so to him a knowledge and love of the sublime, which is Mysticism, is nonsense, rather than the highest sense—as it is to Mr. Lilly, and all to whom the "Deity within" has spoken.

Faith is consciousness of the Infinite Power of Good in our own souls to find that which we seek.

Truth is the oil that supplies the lamp of the soul.

## PENINSULA STATE PAPERS.

(Written expressly for THE WORLD'S ADVANCE-THOUGHT.)

## IS THE EARTH ALIVE?

BY SAMUEL BLODGETT.

IT is gratifying to me that there is an interest awakening in this subject, for I am looking at it largely from its possible relation to human destinies, hoping that the opening up of this view of thought will ultimately come for human well-being, as well as prove pleasurable mental recreation for those who love to delve into nature's mysteries. In one respect I am different from Mr. Collett, not feeling bound to any ancient record, and not caring a pin whether any new thought harmonizes with it or not. I have no doubt that "the condition of the earth and of man is bound up together," in a certain sense and to a certain degree, but not, I think, in the manner and to the extent held by him.

Moreover, I see no evidence that man ever fell, as related in bible mythology. All reliable historical facts, and all collateral indications, force on me the conclusion that man, like every other existence, began at the bottom and has been climbing up. The Earth has been improving with man, and while I believe that man's condition has reacted on the earth, I think it presumable that, as the earth is first and greatest, it has affected man far more than man has it. It hardly stands to reason that the product could be more effective than the producer.

There is a kind of analogy between all organized life of which we have any knowledge. There are also wide differences. I know of no way of accounting for certain phenomena connected with the Earth except on the assumption that it is a living individual, and that supposition does not seem to me unreasonable, therefore I believe it. But I have not studied the nature of that life much, and have made no attempt at classifications.

The idea that the Earth takes nourishment through a mouth, like man or beast, is not a necessary conclusion. Certainly all life is not contained in that manner. Some animal life receives nutrition in a manner very similar to the vegetable kingdom. All life that organizes crude matter does it through innumerable small suction-pumps, instead of one large aperture. Besides, we are all very ignorant on the subject, as a little critical examination will show. We can see a reason for eating—for the purposes of growth; but why we should eat after our full size is attained, except to supply waste from external friction, or why we should eat while growing than enough to furnish the necessary material for growth, is something no one understands.

We say that action destroys tissue, thrown off when destroyed as dead or useless matter. Why should it not be immediately taken up and reorganized? When it is disorganized it contains exactly the same constituent elements, chemically considered, that is necessary to repair the wasted tissue. Why were we not so organized as to immediately use it over again, and keep on doing so indefinitely, is a mystery. It is certainly very easy to imagine an organization having such power and habit, and there is nothing more unreasonable or wonderful in the idea than in the ability to digest vegetable structure, and convert it into flesh and blood. The Earth may be built on that plan, for aught we know to the contrary. In general we may say that life means the destruction of other life. We cannot think of a single animal type or individual that does not find all its nutrition by that method. If herbivorous, it takes from the vegetable kingdom; if carnivorous, from the animal kingdom; and if omnivorous, from both. And if the Earth is a living organism, the whole vegetable kingdom exists by virtue of the same law. The elements of nutrition are first appropriated by vegetables, taken from earth and air; animals destroy the vegetables that they may live; and some animals live on others. But no effect matter eliminated from an organism can be utilized in the state for nourishment, either by the same or another organism. But its disorganization and decay just fits it for vegetable food; when it again starts on its endless round, the ordained circle of life and death. The same elements, through their various changes, sustain all life. These mutations may contribute to the nutritive life of the Earth, and it may find feed in its yearly travels. If we keep in view the fact that nutrition is not the absorption of different elements in kind, but simply the changing of elementary conditions, we can easily imagine various ways that the Earth might be nourished.

I have this to say concerning the great heat that is supposed to exist in the interior of the Earth. Man has penetrated hardly more than a rough skin, so to speak, and the idea that it contains growing hotter towards the center is a speculation, not a demonstration. Think how this matter is in the animal organisms we have inspected.

As I look into the subject, the evidence is not very conclusive to me that the earth ever changed its axis. I am not aware that the relics of tropical productions have ever been discovered towards the south pole, to show that the end of the earth must have once been under such conditions; and such evidence is certainly necessary before that point can be considered as established.

Suppose we imagine the Earth in its formative condition going through a process similar to that of other infant beings, occupying a relatively stationary position, with the north pole towards the sun, and that it was at this time that the tropical animals existed there. Then, in the fullness of time, it was released from its embryonic state and swung into active life. When that took place the north region became frigid so suddenly, and has always remained so intensely cold, as to preserve fresh meat for any length of time. In its baby waddlings the north temperate zone, or parts of it, also became frozen up, and went through the glacial period, so vividly written on its surface; and when its mature motions and circulation became established, the heat of the Earth in its different parts became normal and subsisted living things adapted to it.

Or we may suppose the earth changed its axis from some severe injury it received, or from the effect of some planetary catastrophe, of which we have never had the slightest intimation. I have an almost reverent tenderness for our Mother Earth, aside from the belief which I have that human weal or woe is indissolubly connected with her, and must run parallel with her fortunes, and I think it quite possible that we are able to do her irreparable physical harm. I suppose I shall be laughed to scorn when I say I have many times thought of one project with some misgivings—the Panama Canal. It would be in close proximity to the main artery, and, though I would not expect any sensible injury, still think of the probability. Some years ago I read a statement that the water on the Gulf side stands higher than on the other, as my memory serves me about fifty feet. If that is really so, I certainly would not risk the opening of a ship-passageway.

This article is not an attempt to teach in detail, but simply to outline possibilities, and awaken thought. I do not wish any suggestion made as embodying my opinion except where I have expressly said so. It is a great subject, and some may feel like giving it years of attention.

## ONE TRUTH AND ONE FLAG.

ON reading your paper I could not but think that it is destined to accomplish a great amount of good. Thousands of our brothers and sisters are hungering and thirsting for just the kind of food you are providing. We have so long been taught to look outside into some far-off place to find God or Good that it has become a second nature to do so; but as our needs are made manifest, the precious truth within us begins to shine forth, revealing the Spirit of All God—a God. The education of the past has been such as to impress on the mind the notion that earth-children are born in iniquity and sin, asleep and lost to all good; but as the ages have rolled on there has come to mortals a Light that will penetrate all darkness, and in that Light we are beginning to learn that the kingdom of heaven is at hand and within us. This was told us by one of our best Friend's long ago. A few faithful ones accepted his teachings, and the world is the better to-day for those poor and despised disciples. The day has now come when the soul of man, the real man, begins to see and understand the teachings of this good Friend. Mankind are at last beginning to know that all-pervading God is a God-gift to all—that not one is common or unclear, but that all hold in their earthly casket the bright spark of Divinity.

In the revealing of to-day we can no longer doubt that the Second Coming of Divine Good is at hand. The heavens are opening and the angels are ascending and descending, bringing such treasures that all of earth weigh as nothing in the balance. Incarnate Love is our Lord and our God. Let us no longer teach our children that they are full of sin, born so, destined from the beginning to be so; but, on the contrary, let us teach them that they hold in the embrace of their earthly bodies God, all that is Good, and that it is for them to develop the Divine within until all will feel and acknowledge the power.

If all parents would make it their duty to give such teachings, in a very few years how grand the growth would be! Parents let your children's education be to you more than any thing else in life, for you are the guardian of angelic spirits—clothed in earth's habiliments, but holding within the brightest of all jewels—immortal souls! Go on in your good work! you are reaching thousands whose souls are in need of such teachings as you are giving. The Church is no longer the all-in-all. Progress is breaking down all partitions. One grand Truth and One Flag will yet wave over all the earth, for all nations will be as one in the glorious day that is dawning.

ANNIE C. RAIL.

Cincinnati, Ohio, March 20.

A. C. DOAN, Santa Ynez, Cal. "I have been much delighted in perusing the inspired lines of E. M. W.; also in reading the 'Shushan' papers."

Keep your thoughts pure, and all your surroundings will be pure.

Evil cannot affect you unless you think it.

Love is the only Redeemer.

(Written expressly for THE WORLD'S ADVANCE-THOUGHT.)

## HOPE.

BY ELLA L. MERRIAM.

HOPE is to the unfolding spirit what the sun is to growing vegetation. In its healthful glow our faculties multiply, expand and strengthen, and we thereby grasp much more of the beautiful and useful as we travel our earthly pathway; and may contribute from the accumulating treasure to our fellow-travelers. Let hope wane or suffer a temporary eclipse, and darkness and chilling doubts and weakening fears creep in, and a depressing mental sky hangs like a pall upon our souls. Then the sweet melodies of nature seem hushed, and passing events, like muffled drums, seem only to beat the requiem of departed anticipations and prospects. But glorious inheritance of immortality—white yet in mortal habiliments know ye this: We have within us the undying power to not only preserve this creative, this sustaining, this inspiring principle, but to develop it far, far beyond our faintest conception. Rich or poor, high or low, learned or unlettered, this pure, bright spark of infinite glow has been placed within every breast, that unhappy conditions or circumstances might prove but shadows to be outshone by its superior radiance. Hope is the stimulus for every accomplishment, consciously or unconsciously applied. It is the beacon that shines through the darkness of night above the murky atmosphere of lower conditions.

For you it shines, and you alone can protect and preserve it. When the tempests war, when the dark waters of trouble surge high and threaten your peace of mind and health of body, keep your spiritual eye upon this Divine Light; it will never fail you unless you neglect and forsake it. If the organ of hope is deficient, don't be discouraged and give up to despair, but begin at once the work of cultivating it, and I am sure the effort will speedily bring fruit.

O Hope! bright Hope! star of our earth's night! we prize thee! we cling to thee! we would despair without thee! Shine on! Shine even more brightly in the interior realms of our souls, that we may not only escape much suffering and needless disaster, but that the brightest, broadest and happiest realms of this life may be revealed to us for our enjoyment and unfoldment, for individual and mutual blessings, to brighten as we advance forever.

Los Angeles, Cal., March 27.

## THE WORLD'S ADVANCE-THOUGHT

AND

## THE UNIVERSAL REPUBLIC.

## Devoted to Universal Peace

—AND THE—

## Fraternization of all Mankind.

AMONG ITS CONTRIBUTORS ARE

## ABLE AND EARNEST WRITERS

—OF—

## ALL PARTS OF THE WORLD.

THE WORLD'S ADVANCE-THOUGHT PUBLISHING CO.,

PORTLAND, OREGON.

## DR. GUNN'S VEGETABLE SYRUP.

FOR THE CURE OF COLDS, COUGHS, Etc.,

## Is Certainly the Best.

For sale at the following Portland Drug Stores: J. M. Breck, Jr., & Co., cor. Fifth and Morrison, R. B. Knight, 722 Morrison, and L. Blumauer & Co., 165 First.

## NOW BEING PUBLISHED, WILL SOON APPEAR.

NEATLY BOUND IN CLOTH.

PRICE ONE DOLLAR, INCLUDING POSTAGE.

## HERBERTA.

BY ELIZABETH HUGHES.

The ever-womanly leads us on—Gothic.

Published by E. Hughes, 367 South Spring Street, Los Angeles, Cal. On receipt of one dollar, with address, the book will be



{ ISSUED MONTHLY AT ONE DOLLAR A YEAR

NO. VII

["Old Major," in Elmira (N. Y.) Daily Gazette.]

**SUPPOSE** that thirty years ago another star of Bethlehem had

people, studying with infinite wisdom and brooding with  
over the condition of mankind, should just now

Christian England going to war to protect the Bo-

in coal and iron mines for a pittance hardly sufficient and soul together? The agricultural laborers of Great Ireland living lives of poverty, squalor and ignorance nor-house their only refuge when they shall cease to live? Nine-tenths of the soil of those islands owned by a few thousand landlords, who, with their collateral relatives and fourth degree line from off the commoners of this

agricultural regions of continental Europe? On crossing

[illegible]

the law of supply and demand? The soil upon which the people are poor must live being monopolized by the few rich. And suppose he should come with a few poor followers, destitute of money, and say, "Repent ye, for the kingdom of heaven is at hand!" Change your order of thinking and living. Cease to grind the poor of the term. Cease to monopolize God's land made for his use by all his children. Cease to debate labor and money. "Sell all that ye have and give it to the poor." Should he say this? The people would say: "He is a religious crank, a Communist. He should be squelched. Away with him. Such doctrines are dangerous to the nation. This is the great era of Christian civilization. Such a man should not be allowed to run at large. They would undo the work of this century of material development and prosperity." And then suppose he should turn and say: "We unto you; 'Lend'

"! We unto you, New York! We unto you, Washington! We unto you, scribes and Pharisees—hypocrites! Ye pay mint and tit and cinnamon, but have omitted weightier matters—judgments of mercy and faith. We unto you blind guides, which strain at a gnat and swallow a camel. Your house shall be desolate. You talk about the great temple of modern civilization! I tell you that there shall be left one stone upon another that shall not be thrown down. This is the gospel of the kingdom of heaven which I have come to publish."

"What would be the effect of such teaching—not in the far-off past, as a present reality, proclaimed by a Divinely-Commissioned messenger? Should his teachings obtain much headway; should

multitude begin to follow him, the cry would at once be raised :—  
 "With you! Crucify him!"  
 "Ay, but the teachings are the same, word for word, as were  
 those of the eighteen hundred years ago by him whom all Christians  
 ought to worship."  
 And we believe that upon the tendency of modern practice to deny  
 the fact and make it supreme in the administration of human affairs  
 is based and modified by this gospel, there will come a time when  
 the teaching of the simple and perfect concordance with his denomination  
 will be but a faint symbol of the ruin which shall overtake this boasted  
 empire of the nineteenth century.

(From *The Two Worlds*.)

**POPELEON AND THE LITTLE  
 BONAFAITE AND THE RED HEAD**

is an incident, said to be historical, but certainly highly sensational. It was modelled after the legend attributed to "Shen Kung," the Chinese "magician," and Napoleon Bonaparte. It is acknowledged by all biographers, that Bonaparte believed implicitly in the survival of the dead, and in the power of the occult. He was a devotee of the occult and occasional interference of supernal agencies in mortal affairs. In other words, and according to the popular phraseology of the day, he was "very superstitious." One of the tales reported concerning him was, that on every great occasion—whether in public life, in property or adversity—he was constantly visited by

unknown, and, as many deemed, a spectral personage, of very unusual size, and all clothed—even to the mask on his face—in million red. Whether the celebrated "little red man" was descended from the higher or lower world we do not pretend to say. The Emperor himself, and his most trusted confidants, all admitted that, at least, he was not a being of this world. It was on a certain occasion then, when Napoleon had been reviewing, with the aid of heart, and almost superhuman feelings of triumph, his magnificent army, stretched out in glittering lines, ranks, squares and battalions, previous to his last great martial enterprise, that

ing up his nose and gazing with vast and sparkling eyes at the wonderful scene of pomp and power, he gasped out his joy, triumph, and admiration in the words, "Magnifique! magnifique!" (magnificent). As he spoke, the great, clear, in clear and distinct tones, said, "And yet are another shall pass away, all these glittering lines shall be strewed in dust; all these vast battalions shall vanish, and not a trace be left of the mighty army who now bend before you in an idle identity." Turning to gaze upon the audacious speaker, the emperor, with a look of scorn, and without standing at his side, said, "Prophet of evil!" he replied, "I am not to be affected, or even disturbed, by power; and what force, under me, can conquer, or much less destroy, this superb army?" He took up, and beheld their destruction! answered the spectre. The emperor gazed with astonishment, for then and there—in the twinkling of an eye—he beheld hundreds, then thousands, and, at last, millions of the outstrung regiments, wings and fluttering skirts of the army of the outstrung regiments, all first and last, all of his sight—at length their multitude increased to such dense numbers as the air was filled with them, and every line, every helmet, waving plume, and glittering bayonet was hidden in a form remained visible, the little yellow birds had quenched the light from the eyes of the amazed beholder. "Fiend or

THE CONGRESS OF NATIONS.

ly of Republicans. Neither political nor religious

and cannot be selected to hold seats in that Congress. The Nation cannot be fraternized through the partisan spirit. New Division souls are called for in this work; and they alone can achieve it. The call for this first Congress is but an incidental part of the silent influence such souls are wielding to the end of do away with war and inaugurating co-operative policies that will bring happiness, security and prosperity to all. As such we look upon it as an important evidence and prognostic of what has been and will be, and have faith that it will prove a great advance step in that direction. But in the Congress that will do the consummating work, women will hold seats, and all the great nations of earth will be represented.

\_\_\_\_\_

I regret to learn, as will all who have read her contributions in these columns, that Eliza A. Pittsinger is very seriously ill, at her home in San Francisco, with an ailment of the eyes. The probability of an operation being performed, she says, is a courageous spirit of intelligent faith and hope that is characteristic of her verse, "whatever the termination may be, I am lifted up in spirit and feel these few lines written."

...and I, in spite, and feel there is a divine purpose in it all. This fiery baptism is necessary to helping on higher soul un-  
derstand. I bow my head patiently to the great chastening." Our  
...are for our poet-friend to be carried safely through the ordeal  
...complete recovery.

---

...his Government is wise if it will be materially benefitted by  
...of ships in Apia harbor. The way is simple. Build no  
...war-ships. They are not needed. The cost of main-  
...the ships lost would soon amount to as much as their-fall  
...and war-ships are elements of danger to the country instead of

tees of security.



## THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is capable of being a Freeman.

EDITED AND PUBLISHED BY H. N. MAGUIRE AND LUCY A. MALLORY.

PORTLAND, OREGON, APRIL, 1899.

## TERMS OF SUBSCRIPTION.

For Year, to any part of the United States, One Dollar.

For any part of the British Empire, Five Shillings.

Remit by mail, through a post-office order, or a draft on a bank or banking house in Portland, Oregon, payable to the order of The World's Advance-Thought Publishing Company. Send bank notes in registered letters only.

Subscribers desiring a change of post-office must give the name of the office where taken and where to be sent, otherwise the change cannot be made.

WORLD'S ADVANCE-THOUGHT.

Abington Building, Portland, Oregon.

## Our Agents.

ENGLAND—B. GODFREY, 2 Duke Street, Adelphi, W. C., London.

SAN FRANCISCO, CAL.—J. K. COOPER, 746 Market Street.

ST. LOUIS, MO.—The Liberal News Co., 620 North 5th Street.

DETROIT, MICH.—ALBERTUS DAY, 12 Park Place.

CLEVELAND, O.—LEWIS BAZAR, 106 Cross Street.

WASHINGTON, D. C.—D. MCNEELY, 100 Seventh Street, above New York Ave.

PHILADELPHIA, PA.—H. RICHES, 315 North Tenth Street.

SPRINGFIELD, MASS.—JAMES LEWIS, 63 Plymouth Street.

ROCHESTER, N. Y.—JACKSON &amp; BURLEIGH—Arcade Hall.

TROY, N. Y.—W. H. VORHIES, 244 Ninth Street.

AUBURN, N. Y.—J. H. HAZEN, 100 Broadway.

AUSTRALIA—W. H. TERRY—44 Russell Street, Melbourne.

INDIA—KALAMAM BROTHERS—Popham's Broadway, Madras.

NEW YORK, N. Y.—TWO BROS., 1212 Broadway.

LONDON—THE AMERICAN EXCHANGE.

PARIS—THE GALICIAN LIBRARY.

BERLIN—A. GRENZ.

GENOA—J. GRENZ.

YOKOHAMA &amp; SHANGHAI—KELLY &amp; WALSH.

## TO LOVERS OF THEIR FELLOW-MEN.

PERSONS IN ANY PART OF THE WORLD RECEIVING

THIS NUMBER OF The Universal Republic WITH RED

INK AS A SPECIAL REQUEST TO USE THEIR PERSONAL

INFLUENCE TO EXTEND AS WIDELY AS POSSIBLE NOTICE

OF THE INSTITUTION OF Whole-World Soul Communions,

TO BE SIMULTANEOUSLY HELD IN ALL

PARTS OF THE WORLD, ON THE 27th day of every

month, ACCORDING TO THE WORLD'S SOUL-COMMUNION

TIME-TABLE HEREIN PUBLISHED.

## WHOLE-WORLD SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the

time fixed and internationally communicated through THE WORLD'S ADVANCE-THOUGHT

Institution for Soul-Communions of all who love their fellow-men, REGARDLESS

OF RACE AND CREED—the object being to invoke, through co-operation of

thought and unity in spiritual aspiration, the blessings of universal peace

and higher spiritual light—we give below a table of corresponding times for

entering the Institution in various localities.

When it is 12 m. at Salem, Oregon, U. S. A., it is at—

Austin, Texas, 1:48 p. m.

Boston, Mass., 1:58 p. m.

Burlington, Vt., 2:08 p. m.

Buenos Ayres, S. A., 4:18 p. m.

Buffalo, N. Y., 4:28 p. m.

Cape of Good Hope, Africa, 4:38 p. m.

Chicago, Ill., 4:48 p. m.

Columbus, S. C., 4:58 p. m.

Cape Horn, S. A., 5:08 p. m.

Cebu, P. I., 5:18 p. m.

Detroit, Mich., 5:28 p. m.

Frankfurt, Germany, 5:38 p. m.

Hankow, China, 5:48 p. m.

Harbin, Russia, 5:58 p. m.

Havana, Cuba, 6:08 p. m.

Helsingfors, Finland, 6:18 p. m.

Hongkong, China, 6:28 p. m.

Hull, England, 6:38 p. m.

Humboldt, S. I., 6:48 p. m.

Hunedoara, Rumania, 6:58 p. m.

Iloilo, P. I., 7:08 p. m.

London, Eng., 7:18 p. m.

Lyon, France, 7:28 p. m.

Manila, P. I., 7:38 p. m.

Medan, Siam, 7:48 p. m.

Memphis, Tenn., 7:58 p. m.

Miami, Fla., 8:08 p. m.

New Haven, Conn., 8:18 p. m.

New York City, 8:28 p. m.

New Orleans, La., 8:38 p. m.

Norfolk, Va., 8:48 p. m.

Omaha, Neb., 8:58 p. m.

Philadelphia, Penn., 9:08 p. m.

Pittsburg, Kan., 9:18 p. m.

Rangoon, Burma, 9:28 p. m.

Rangoon, Burma, 9:38 p. m.

Santo Domingo, W. I., 9:48 p. m.

San Francisco, Cal., 9:58 p. m.

Santiago, Chile, 10:08 p. m.

Santo Domingo, W. I., 10:18 p. m.

San Pedro de Macoris, W. I., 10:28 p. m.

San Francisco, Cal., 10:38 p. m.

Santo Domingo, W. I., 10:48 p. m.

Santiago, Chile, 10:58 p. m.

Santo Domingo, W. I., 11:08 p. m.

Santiago, Chile, 11:18 p. m.

Santo Domingo, W. I., 11:28 p. m.

Santiago, Chile, 11:38 p. m.

Santo Domingo, W. I., 11:48 p. m.

Santiago, Chile, 11:58 p. m.

Santo Domingo, W. I., 12:08 p. m.

Santiago, Chile, 12:18 p. m.

Santo Domingo, W. I., 12:28 p. m.

Santiago, Chile, 12:38 p. m.

Santo Domingo, W. I., 12:48 p. m.

Santiago, Chile, 12:58 p. m.

Santo Domingo, W. I., 1:08 p. m.

Santiago, Chile, 1:18 p. m.

Santo Domingo, W. I., 1:28 p. m.

Santiago, Chile, 1:38 p. m.

Santo Domingo, W. I., 1:48 p. m.

Santiago, Chile, 1:58 p. m.

Santo Domingo, W. I., 2:08 p. m.

Santiago, Chile, 2:18 p. m.

Santo Domingo, W. I., 2:28 p. m.

Santiago, Chile, 2:38 p. m.

Santo Domingo, W. I., 2:48 p. m.

Santiago, Chile, 2:58 p. m.

Santo Domingo, W. I., 3:08 p. m.

Santiago, Chile, 3:18 p. m.

Santo Domingo, W. I., 3:28 p. m.

Santiago, Chile, 3:38 p. m.

Santo Domingo, W. I., 3:48 p. m.

Santiago, Chile, 3:58 p. m.

Santo Domingo, W. I., 4:08 p. m.

Santiago, Chile, 4:18 p. m.

## SOUTH-SEA-ISLAND PAPERS.

Written expressly for THE UNIVERSAL REPUBLIC.

BRIEF STUDIES IN BUDDHISM.

WHAT OUR LORD REVEALS—TAUGHT—PAPER NO. 3.

BY RUSSELL WEBB.

BREAK from the bond of self, and, as unshaped,

Be God, and melt into the vast divine,

Flying from false to true, from wave of sense,

To peace eternal, where the silence lives. (Light of Asia.)

PROBABLY the most satisfying answer, to the spiritually

minded, to the question: "What did Buddha-Gautama really

teach?" may be found in Edwin Arnold's inspiring creation, "The

Light of Asia," but all have reached that stage of spiritual

development in which are the qualifications necessary for the grasping

of the full intent and meaning of this sublime work. The materially-

minded person—the average man of today, who prides himself upon

his intelligence and reasoning powers—requires a concise, prosaic

statement of facts, capable of but one interpretation, and loses his

bearings when launched upon the broad sea of poetic ideas. Hence

it is my purpose, in these papers, to define as clearly and in lan-

guage as simple as possible, the true foundation upon which the

structure of Buddhism rests, and leave it to the reader to decide

whether it has the qualities requisite for a universal religion. In

doing so I must ask in advance the latter's indulgence for making

occasional references, for purposes of comparison, to the recorded

teachings of Jesus of Nazareth. I have no quarrel with Christianity,

—on the contrary I feel that there is much in it to revere and admire;

it has done and is doing its legitimate work; and to declare frankly

my motive in endeavoring to make Buddhism the popular religion

of the United States, it is to lift the materially-minded Christian up

to the spiritual level which Jesus desired his followers to occupy.

I would not attempt to take away any man's religion from him

without offering him one which fully satisfies the longings

of his soul. In referring, therefore, to Christianity, I will do so, not

to depreciate that creed, but to show how nearly alike were the

teachings of Buddha and those portions of the teachings of Jesus that

have been faithfully recorded in the new testament. I firmly be-

lieve that only a comparatively infinitesimal part of the actual teach-

ings of Jesus are accessible to the world now in written or printed

records, and that quite a large proportion of that which is accredited

to him in the new testament was never authorized nor taught by

him. Lately, Eastern Buddhism has been widely and erroneously

taught, and this true Buddhism can no less than love and serve him.

This fact will appear as we proceed.

To the masses Buddha taught, as Jesus did, a doctrine of uni-

versal brotherhood—of peace and love and good will toward all liv-

ing creatures. He also taught to his disciples, or to those who were

sufficiently advanced spiritually, a secret knowledge which no one

who knows would attempt to teach to the masses to-day, no matter

how well educated and intellectual certain portions of the masses

might be. There are numerous expressions in the four gospels

showing unmistakably that Jesus had something to teach to the few

few that he could not teach to the many. The mysteries of the

Kingdom of Heaven are only for those who have earned the right to

know them; but all may know them who will "live the life."

Having very briefly reviewed the birth, life and death of Gan-

tama, let us take a general view of his teachings before considering

their special features in detail. The various rules and precepts

which constituted the system of early Buddhism may also be dis-

cussed hereafter; at present we are concerned only with funda-

mental truths.

When the illuminated Prince Siddhartha left his seat under the

Bo-tree to spread the leaves of truth abroad over the world, he

found India buried under a corrupted Brahminism and following

some of the most degrading forms of idolatry and Paganism. It was

perhaps, an exaggerated expression of the condition in which Jesus

found the religious element of Palestine six hundred years later;

the Brahmins were immersed in a grossly materialistic system, in

which bloody sacrifices formed a horribly prominent feature; and so

were the Scribes and Pharisees, and in a modified degree perhaps,

the Sadducees. They had once had the pure truth, but one mate-

rialistic conception after another had been grafted on it until the

pearl was buried in a mine of filth. The religion of the Roman Cath-

olic Church to-day—the spirit of truth is hidden under a mass of

fabric of the grossest materialism, and none realize this fact more

tensely than those pure-minded members of the priesthood who

have sought the truth with pure hearts and clean hands.

Buddha, with staff and beggar's bowl in hand, went abroad

gently but firmly rebuking the superstitious and materialistic prac-

tices of the Brahmins, and preaching a pure and holy doctrine of

peace and love. Edwin Arnold makes him say:

I was the sacrifice new man, I so

called myself, the fasted passage of a soul be said:

Nor, spoke he, shall one wash his spirit clean

By blood; nor gladden gods, being good, by blood;

Nor bribe them, being evil, with nor lay

Upon the brow of innocent bond-slaves.

One has a weight of that answer all must give

For all things done amiss or wrongfully.

Alone, each for himself, reckoning with that

The fixed arithmetic of the universe

Which meteeth good for good and ill for ill.

Measure for measure, unto deeds, words, thoughts;

Watchful, aware, implacable, unmoved;

Making all futures fruits of all the pasts."

A famous mystic is accredited with the precept: "Not in the

knowledge of things without, but in the perfection of the soul

within, lies the empire of man aspiring to be more than man." This

is the essence of true Buddhism. Prince Siddhartha, in the

first year of his search for truth, followed his Brahminical

idea of mortification of the flesh, and almost sacrificed his physical

life for it. There was a lesson in this path for the many of his contemporaries

who were walking in the same path. But he was led away from it,

and by earnest prayer, meditation and fasting, the spirit of God

grew in him until it filled his whole being, and Divine Wisdom was

acquired by him by inspiration. There can be no doubt, in view of

all the facts, that in previous lives he had progressed to a high spir-

itual plane, and that he was, at the time of his last birth into this

life, far in advance, spiritually, of the masses of his race. Having

effected the at-one-ment, or, in other words, his soul having become

purified and merged into the spirit, or God, all wisdom was his.

The whole secret of human life was revealed to him, and "he was

taught of God." He knew what was necessary for the salvation

of mankind, and bent all his energies to the spreading abroad of that

knowledge.

He learned that the secret of all human suffering was ignorance

of spiritual truth, and that the pain for human ills was to dispel

this ignorance and become wise. If the Christian will take up his

bible and turn to the psalms he will find this idea very clearly enun-

ciated repeatedly. "I have learned that ignorance made man prize

what was not worth prize, and grieve for what he should not grieve

for; consider real what was only illusory, and use his life in the

pursuit of worthless objects, neglecting what was in reality most val-

uable, viz, spiritual knowledge. He obtained a solution of the

mystery of human existence and destiny—a knowledge of

which enables one to estimate at no more than their actual value

this life and relations, so that one may live in a way to ensure the

greatest happiness and the least suffering for himself and his

fellow-men.

The way to salvation having been made clear to him, he began

to teach it to others. He did not teach that Nirvana was to be gained

by believing in him and his mission, and worshipping him as a God;

nor did Jesus ever teach such a doctrine. Buddha taught, as Jesus

did, that man's salvation lay within himself, and that only through

The spirit of the teachings of Buddhism was that we should not

merely not be evil, but that we should be positively good.

As time passed the teachings of Buddha were molded into a sim-

ple system, and one of the first formula was called the "Three

Guides," and was thus expressed:

1. I follow Buddha as my Guide!

2. I follow the Law as my Guide!

3. I follow the Order as my Guide!

Thus the disciple meant to express that he regarded the Lord

Buddha as his All-Wise Teacher and Exemplar; the Law or Doc-

trine as containing the essential principles of Justice and Truth

and the right path; and the Order as the teachers and exponents

of the Law revealed by Buddha.

From these simple ideas gradually arose the complicated system

of Esoteric Buddhism followed to-day in the East, and which is no

more like the system propounded by Buddha than modern Chris-

tianity is like the plain and simple moral code taught by Jesus. But

his followers, soon after his death, began to add to it and remodel it

to suit the claims of Materialism, just as the early Christian fathers

and their followers have added to and distorted the teachings of

Jesus until the pure truth lies buried under a mass of creeds and

superstitions entirely at variance with the original ideas. But those

ideas have never been allowed to entirely disappear, and the day is

fast approaching when they will shine for mankind more brilliantly

than ever—brightly gleaming lights to guide him to Nirvana.

Some of the early Buddhist precepts, which are still



# The World's Advance-Thought.

Your Subscription is Due.

ONE DOLLAR AND FIFTY CENTS A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

SINGLE COPIES FIFTEEN CENTS.

American and English Editions. PORTLAND, OREGON, AND LONDON, ENGLAND---Part I, 1889. Vol. iii, No. xii---Old Series.

## THE WORLD'S ADVANCE-THOUGHT.

*The Unity of Humanity is the Millenium of Peace.*

BY H. N. MAGUIRE AND LUCY A. MALLORY.

### TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, \$1 50  
" " " " British Empire, Six Shillings.

### ADVERTISEMENTS.

Advertisements that do not unreservedly state their object, and such advertisements as ask for money remittance, except in cases of firms by us known to be respectable and reliable, or responsibly endorsed as such, will not be received at any price. The charge for accepted advertisements will be one dollar an inch for each insertion. Money must accompany order if not sent through a responsible advertising agency. Address,

THE WORLD'S ADVANCE-THOUGHT,  
Portland, Oregon.

Written for The World's Advance-Thought.  
THE LIVING PRESENT.

BY CAROLINE CORNER, LONDON, ENGLAND.

DAY is departing—bury it!  
Dream not of pleasures past:  
The butterfly's golden glories  
Are splendid—while they last.  
Wouldst thou detain the sunbeam  
To linger through the storm?  
Better its glories should vanish,  
Better it ne'er had been born!

Dreams are those golden sunbeams,  
Fragile, beautiful, sweet:  
Love is their language, and memory—  
Memory the time to weep!  
Gather the roses and kiss them  
While their fragrance fills the air:  
The Spirit of Love the essence,—  
Sweet beyond compare!

Youth is the spring-time—cherish it!  
Love is the dreamful day;  
But e'en as we dream on gossamer wing  
Our fairest fades away.  
Youth is departing—bury it!  
Blossoms of earth ne'er last,—  
But where they lie beneath the sod  
An angel rose and—past!

### NOT YET.

THE ways in which we can do the most good are the ways for adoption: and careful reconsideration has led to the conclusion that we can serve the Cause better by sending the Companion-Papers in the form here presented (instead of during another stage of growth) at \$1.50 than we could by issuing a bulky magazine double that price. It was in a spirit of zealous devotion to the Work that we had resolved to change from the quarto form to a 128-page magazine; and in the same spirit of zealous devotion to the mission we have reconsidered that decision and adopted the plan now presented.

The Companion-Papers are too valuable to be cast abroad at random. Hereafter the forms will be stereotyped, to supply future calls, while only a sufficient number will be currently issued to sup-

ply the known demand. Free sample copies will hereafter be sent only to those who, in applying, will give as reference the name of a regular reader. Our power to do good will not be abridged by this course.

Now, at the close of the third volume, we must ask friends to indulge us in a month's vacation. We need rest, and cannot delegate our work to others; but even in this resting-spell, which will in the main be devoted to business interests, the welfare of the Companion-Papers will be of first consideration.

It is hoped, and we feel we can positively promise, that the fourth volume will open with new inspirational light from both contributing and editorial pens. The necessity of giving up old lines of thought and freeing the mind of the restraints imposed by old records and interpretations is growing more apparent with each passing hour—each passing hour these times the spiritual consciousness of the race is rising. Brothers and sisters, we must continue to move in the van.

We hope friends in both hemispheres will renew efforts to extend the New Dispensation influences. Sleeping or waking, let each New Dispensationist send forth thought-forces to indraw new elements of strength and beauty to the Divine Center, so that the light shall brighten and intensify until its rays may pierce the darkest of human conditions.

The success that has crowned New Dispensation efforts thus far stands forth as a veritable miracle to encourage to greater conquests.

THE term "God" cannot consistently be applied to the All-Pervading-Harmony. The term is applicable to partial spiritual powers only. The application is misleading when the Infinite Intelligence is referred to, because, when we say God, it may mean the God of the Mahomedan, or the God of the Catholic, or Presbyterian, or Baptist, or what not. The Christ used the term as applied to inspired men, "Ye are Gods," when the Jews were stoning him for blasphemy for claiming to be the "Son of God." There are innumerable Gods, as there are innumerable stars; but there is only one Universal All-Inclusive Sun of Righteousness. The All-Wise, the All-Good, the Infinite Consciousness, cannot be misunderstood.

PARKER PILLSBURY's articles in the Companion-Papers in the interest of International Arbitration are attracting attention in Europe and South America. He will live to see his name enrolled in his country's annals, though never having aspired to official position, as a fore-front figure of two great reformatory movements.

PRESENT inspiration must determine the value of old religious records,

Written expressly for The World's Advance-Thought.

### THE MISSION.

BY SAMUEL BLODGETT.

"Wherefore, if they shall say unto you, Behold he is in the desert; go not forth: Behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be."

SO happens all great events, and so appears all great and lasting influences and purposes. They come, not as they are looked for, with great pomp and promise, and they seek not their own when they arrive. They are like the sun and the rain in their modest demeanor, are to all and for all; carrying light, hope, purity and peace, and scattering all blessedness with the greatest and most lavish profusion. So came The World's Advance-Thought.

When the first number came to me, and I looked at its place of publication—the unpretentious town of Salem, on the Pacific Coast—I mentally ejaculated, "Can any good thing come out of Nazareth?" But as I looked, I found that the best thoughts of the world were flowing thither, to be focalized and made presentable and tangible; and then to be thrown out, like purified and vivified blood from the heart-center, for the healing of the nations.

It was easy for me to see that it had a mission, and that its mission was not of the ordinary type; that it was not to chronicle events; and that it was not for the propagation of any ism, or of any particular party, clique, philosophy or school of thought; but that it was for the Truth, as understood and exemplified in all these various phases and forms. It was to be the medium of exchange, in the kindest, most charitable and most fraternal spirit, of the rarest, richest, best-considered and best-expressed thoughts in all departments of the world's experience and wisdom. It would antagonize no truth-seeker because he sees truth from one side only, nor because his relations to it are prejudiced and abnormal. It is the seed-bed of thought and soul-reform-germs in the ethical, religious, social, scientific, industrial and political activities, and in all the relations of man with man, and of man with matter.

The aim is to gather all the good seed and plant it carefully, though it is well known that the tares will appear also; and there is no attempt to root all of them out. There is full faith that the Good will overcome and overshadow the Evil, because of its greater inherent vitality, and because of its greater adaptability to the awakening human aspirations.

The Universal Republic is the natural outgrowth and complement of the initial issue: "Peace on earth and good will to men" means the political union of all, a uniform currency, and untrammelled intercourse. Protective tariff laws, whatever may be said of them as temporary expedients, are not



of everlasting benefit, they involve questions of expediency merely.

But the Companion-Papers are not to be the material head and special organs of any reform. Their mission is spiritual, and, though not figuring as the particular leaders of any advance move, they will be the Soul of All. Such is my conception of them. They have been performing their mission nobly, if not perfectly, and they will mark an epoch in the world's history. Much in them is in advance of the present age, and will be better appreciated by future generations. This makes the publication in magazine form doubly desirable, and when it is seen in its new costume there will be a time of great and universal rejoicing. The far-seeing and inspired will be more and more drawn to lay their gifts upon the altar, feeling that the promising child is coming to manhood.

Let the work go on, continually developing capacities for enlightenment and soul unfoldment. The ideal of the few, of which this publication is the expression, will grow to be the ideal of the masses in "the good time coming." It knows no country, no locality; no caste; no rich, no poor; no color, no race; no sect, no creed; no religion, no party: only one Universal Brotherhood and Sisterhood, summed up in one word—Humanity. The readers imbibe the spirit and echo with emphasis—HUMANITY. They carry it into every-day life, and enthuse the masses; who take up the refrain, and it resounds throughout the world—HUMANITY.

The Earth is Redeemed!

A. C. Doane, Santa Ynez, California.

The World's Advance-Thought comes again to hand with its love-lit messages and bright advance-thoughts from the angelic department of human nature—which is the New Jerusalem descending down from God out of heaven. Your comments on Admiral Porter's plans, under the head of "Lingering Barbarism," are timely. The unitizing power of such sentiments is being felt by the nations. As fast as mortals become Admirals in the Army of the Lord, by girding on the Sword of the Spirit, and becoming endowed with the Spirit of Christ, they will have power to command their own boastful spirits to cease from outward wars, (carried on in accordance with the letter of the bible), and in this way may assist others up to the plane of the Divine humanly manifested.

The seed must bury itself in the earth before it can transform into a flower. The reward of the seed's faithful endeavor to redeem the earth is the flower. There is no heaven away from this earth until we transform the darkness that surrounds us into Divine Light; then our reward will be heaven's immortal flower—eternal happiness.

ADJUST your life to a high and holy purpose, keeping your thought-forces uniformly in line with this purpose, and if you do not live to accomplish it in the physical form you will accomplish it in a form of more perfect adaptation to the end.

Life is now. The Past only lives in the Present.

#### THE WARRING FACTIONS AND THE FRATERNIZING INFLUENCE.

AS the electric discharge in the heavens manifests itself at every point and in every place where the exclusion from light is not absolutely impenetrable, so the universalizing influence of Divine Truth that is now inflowing in response to the world-wide aspiration for peace and harmony is entering all hearts and souls that love not darkness rather than light. As the Sun of Celestial Glory mounts higher and higher in the human consciousness the circumscribing lines weak and ambitious man has drawn to limit the soul progress of his brother become dimmer and dimmer, and are gradually fading away. It is becoming of the common understanding that the fact of faith in man-prescribed rules for acquiring spiritual blessings, wherever such faith obtains, is conclusive proof that the influx of Divine Love and Wisdom is obstructed, if not entirely shut out—that the apparent separations and diversities in all Creation are but higher and lower manifestations of the Infinite Wholeness, the All-Including Unity. As the light of this omnipotent truth advances, what else could be expected than the conditions in the moral world that have been reached? The schemes of ambitious and presumptuous men, who, under the most plausible pretexts of humanitarian and philanthropic work, would destroy old soul-dwarfing dogma to establish the same under different, perhaps more alluring, and therefore more dangerous, forms, are going to pieces on all sides—are being torn by internal discords and dissensions and external rivalries and jealousies, so that their originators and managers can no more govern and direct them than they could the waves of the sea or the currents of the air. "Can he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it."

But there is no anarchy in all this; all is order—Divine Order—more clearly and powerfully manifested than ever before in the progress of the race. The elements that become detached by the collisions and concussions below are moving upward—upward to the Universal Plane, whence the emancipated consciousness sees the varying degrees of soul-unfoldment—externally manifested on the lower planes in distressful antagonisms—so correlated as to make each a sharer in an exactly just and equitable measure in a plan of Perfect Love and Wisdom. Schools and classes in human thought have their uses, but only as schools and classes have their uses in the ordinary educational system: it is stagnation and darkness to the soul, as it is to the mind, to rest in any school or class. All there is of the universe is for the human soul as fast as it is opened and enlarged to receive: why chain it to a school? or a continent? or one little world like this?

ADVOCACY of the death penalty is the strongest proof that one has not yet advanced to the plane of realizing the immortality of the human soul; and until this point in soul-progress is reached that faith is lacking in God and man without which no one can feel or impart spiritual truth.

#### ORIENTAL ITEMS.

THE English-Japanese Buddhist organ, "The Bijou of Asia," published at Kioto, Japan, has just come to hand.

Referring to the change of government in Japan from the imperial form to a constitutional monarchy, "The Bijou" rejoices in the fact that the people will be free to choose from all the religious beliefs offered.

Speaking of the Christian missions there, it says: "Christianity is a religious system whose first requisite is blind faith;" but it concedes that Christian mission work is being pushed with great vigor, leading the Japanese Buddhists to establish a paper to counteract the spreading influence. "Here at Kioto," it says, "there is a large Congregational academy, that has been in operation over ten years."

"The Bijou" says Pundita Ramabai, who lectured here in Portland, and in most of the cities of the United States, to raise money for the child-widows of India, had reached Japan and delivered several lectures in the chief cities, before congenial Buddhist audiences, but that she did not in any of them bring up for consideration the child-widow evil.

Dhamananda, a Buddhist priest of Ceylon of great influence, had spent some time in Japan, and is visiting all the Buddhist nations, his mission being to draw into closer fraternal union all of the Buddhist faith.

The announcement is made that H. S. Olcott, the American student of Buddhism, was expected at Kioto, and it was arranged to accommodate him with lodgings in one of the temples there. Probably he will come to Oregon and California from Japan.

"The Bijou" contains a characteristic letter from Mr. Samuel Blodgett, of The World's Advance-Thought school, in which Mr. B. tells the editor that, though not a Buddhist, he is glad a Buddhist journal is bringing to the American people information in regard to Buddhism, saying a free and friendly exchange of ideas must result in mutual benefit, and that none are more anxious to do away with race prejudices than himself.

Universal Soul-Communion appears to commend itself to all classes in Japan who have heard of its institution—Christians, Buddhists, and the pious and contemplative who stand aloof from all sectarian forms.

Emanuel Swedenborg's writings are being interpreted by progressive Buddhists, with a good show of their becoming as powerful an influence in enlightening the light among the worshipers of Buddha as they are proving to be among the Christian ecclesiastics.

Portland (Oregon) "Oregonian."

Humanity has not yet reached its highest or ultimate conceptions; therefore no authority in this world has yet borne God's full, final or absolutely authoritative revelation to man. That revelation is coming through the development of the consciousness of the race, and its ultimate no church, no system of theology, is empowered to declare,



## AMOR THE MAGICIAN.

THE New Dispensation has representatives among the writers of all the great publishing houses, and, being of inspirational nature, they are the very brightest of the galaxies to which they belong. Here are some verses from our friend B. G. Smith, of Mrs. Frank Leslie's corps:

What was that which cast a glamor  
Over crumbling tower and dome?  
Filled for us the Coliseum,  
With a dream of perished Rome?—

Made us fancy golden halo  
Over Chillon's storied walls?  
Made for us o'er Leman's waters  
Come as song the boatmen's calls?

Made us read as sacred poem  
Many a page of simple prose?  
Cast on every scene around us  
All the color of the rose?

Ah, the power that shortened travel  
In the palmy long ago,  
Still can work its transformations,  
Still make time seem fast or slow.

That which wrought the sweet enchantment  
In the golden hours of yore,  
Still can work transfiguration,  
Cast a glamor as before.

Then shall be renewed the halo,  
Charm, and dream, and glamor when  
In a sweet, complete dominion,  
Amor has his own again.

## CONCENTRATION.

AS yet we have not learned to concentrate and control our forces. We waste our vital forces in arguments, disputes, grief and fault-finding, and in other passions of the lower nature. The concentration of our forces within our beings forms the nucleus of spiritual power. No force in nature can be utilized until it is concentrated and under control in some instrument. When a force is not under control it becomes a destructive power. For instance, fire under control is good and useful; but uncontrolled it becomes destructive. Likewise the living forces in us, concentrated and utilized for good, can do wonders; but, if allowed uncontrolled sway, they burn up in wasteful passions and appetites.

Our passions demand gross food-elements. Whiskey, tobacco, meats, animal fats, etc., are craved because the uncontrolled lower nature wastes the forces of existence.

Divine forces flow in to strengthen Divine Purposes; and physical immortality will be possible when all our works are Divine. Now, at best, Divine Force only finds transient lodgment in the most advanced of the race.

Poets of the soul, as a class, are always nearest the heart of God. This thought came to us as we read in James G. Clark's article on "Sectarianism" the statement that "human souls are magnets, subject to the laws of attraction and repulsion." This is one of the truths that come by feeling them.

MATTER is frozen spirit waiting to be melted by the Sun of Divine Love.

## SOUL-COMMUNION EXPERIENCES.

IN the last Soul-Communion it was manifested that the New Soul-Force or Psychic Energy—new, in the sense that it is now manifesting to the race consciousness for the first time—is beginning to be felt and understood by multitudes, scattered throughout all the nations; but these maturing souls do not as yet number one in one hundred thousand of the grand aggregate of human beings. They comprehend the truth by *feeling* that to the extent worldly motives are involved—such as the desire to acquire material wealth or become personally famed as founders or promoters of new systems of culture, in any form—just to that extent the truths of Universal-Celestialism will not and cannot flow into the soul. That ethical schools of latest development stand far in advance of the most progressive of the old ecclesiasticisms is true; but even the most advanced of these are forging on to higher and truer psychical conditions, in the heat and glow of which they will dissolve into nothingness as organizations. What this New Soul-Force or Psychic Energy is we may not at this time be able to fully explain—in words; but we have no fear of the consequences of the treasure-houses of Wisdom being thrown wide open to all the world. The difficulty in the way of immediate and general illumination is, that soul-truths must be felt as *inherent life-forces* before they can be realized to the consciousness; and this being a matter of individual soul-progress, but few have reached so advanced a stage of receptivity.

As we have often asserted and long maintained, mechanical forces have no existence—all forces are inherently intelligent; and intelligence, of positive or negative quality, extends to all points and fills all space. Hitherto in their experiences mankind have been conscious of but one universal natural force, and that has been matterward attraction, known to modern science as gravity, or the tendency of the material to gravitate towards its over-balance. Whether the movement is in or out, towards the circumference or towards the center, the human consciousness has been the same, has been held down in debasing thralldom to the false idea that back of the universal movements are dead-weight motors. In this low consciousness man comes from the dust, he spends his years gathering dust, and to the dust he returns; and dust [death] is his portion until he is resurrected higher-life consciousness.

Instead of matter gravitation being the universal conserving power, it is just the reverse—it eternally operates to pull the universe to pieces. Its operation may be likened to the conduct of an unruly child that is parentally over-ruled against its will. Gravitation is the Evil Principle, the Devil of human superstition—it is negative to and just the opposite of the Divine Principle, the Positive God-Force that saves and preserves. The Celestial Life is an upward attraction away from matter. The bodily reappearance of Jesus was a mere intimation of immortal life in the mask of death, the only way the lower human consciousness, not yet quickened out of dead matter perception, could be

reached. And now after the slow growth of eighteen centuries from the planting of the hidden germ, the true consciousness is just beginning to unfold—it is just beginning to be realized that the consciousness must rise above the negative Law of Gravity before the positive Law of Life, or the attraction upward instead of downward, can operate to free the matter-imprisoned soul, so that it may "mingle with the universe" and become awakened to its divine nature as a part of the eternal verities. The change will be absolute, externally and internally—the Celestial Life is dominant over the material existence, just as the force that draws the planet in towards the sun dominates the opposing force that would carry it off into the abyssal depths.

The Animal-Man will soon abdicate to the Divine-Human.

A DELEGATION of church people came, and one said: "We will take this Power now." And then was voiced, as if out of the depths of infinitude: "You take the Power—you, who have quenched each little influx of light that has struggled for human expression through the dark ages of time? Think ye the Power Celestial can flow through such channels? Hope rather to arrest the stars in their course."

## THE MASKED ARGUMENT.

A GENTLEMAN of this city inquires of a secular editor why, in noticing Easter festivities, said editor had spoken of belief in the resurrection of Jesus as a superstition. The editor answered through his paper Hume-wise—belief in such a miracle is not justified by human experience, is unreasonable, etc.; and, right here, while adroitly keeping his most formidable argument masked, he takes all the benefit of it, by referring to the alleged supernatural wonders now occurring as evidences of how easy it is to deceive the human senses. Admit that Jesus did reappear in physical form, such appearance could only have been a type of spiritual truth to those who had not yet advanced to consciousness of the essential truth, for "flesh and blood cannot inherit the kingdom of heaven." And what is the mere tradition of typical evidences worth as a "saving power" to those who are unwilling to receive present evidences? Do not "the followers" of these times (by profession) deliberately choose and accept the *superstition* in preference to *cotemporary proof*? It is clear that there is but one hope of continued prestige for institutionalized Christianity—it must accept the modern evidences, or fade out in the light of advancing intelligence with the old superstitions,—the dead letter, upon which it is based; and when it comes at last to the acceptance of the former, as it is even now doing, it must begin with the types of this dispensation, looking for higher light to those outside the ecclesiasticisms, who alone have advanced beyond them. The Christ that did live has no virtue now; the Christ that lives alone possesses saving power.

An evil thought outvenoms the serpent's fang.



Written for the World's Advance-Thought.  
**WAS THERE SAVING POWER IN THE  
 DEATH OF JESUS?**

BY S. H. HERRING.

**M**ANY Christians profess to believe that Jesus Christ *died* to save sinners from the penalties that would naturally result from the transgressions of moral law—that to believe, and be willing to be saved, will guarantee eternal life and happiness. There are various shades of opinion bearing upon this idea that the surrendering of his life upon the cross at Calvary was a vicarious atonement for the sins of a dying world.

Now, while I hope to respect the honest opinions of all upon religious questions, it seems to me that such a belief is hardly sustained by the facts bearing upon the question, as viewed from a standpoint of unprejudiced reason.

Admitting that Jesus was the Messiah, as Christians claim, and that he was a martyr, as the bible shows, what could there be about the death of his physical body to save another from moral obligations or spiritual punishment?

While we greatly revere the thousands of martyrs who have lain down their lives for country, home, friends, humanity's interests, moral principle and religious convictions, and look upon their resignation as proof of their sincerity, and the spiritual nobility of human character, why should we attribute to any or all of them power to shield us from personal responsibilities, or absolve us from physical or moral or spiritual obligations, pains and penalties which our own acts may incur or deserve? And how can the physical death of Jesus insure either the immortality or the happiness of any soul?

By all the best information obtainable by the living, death is not such a terrible thing as one might imagine, whether caused by accident, by disease, by old age, or by execution. And persons of highly developed spiritual natures hold of far less value the mere physical, which holds them in bondage to the world, than do the more worldly and animal in nature. It cannot be denied that the spiritual nature of Jesus was exceedingly great. That his body was destined to perish anyway, in accordance with natural law, as that of all clothed in mortal flesh, was inevitable. And why could it make so great a difference whether his physical body perished by the hands of enemies, or by the natural process of decay, upon the spiritual lives and destinies of mankind? Surely Jesus did not hold his poor body in such great value that his surrender of it could recompense the world for sins against the law!

Such a recompense seems altogether too cheap. Why should any man flatter himself that he can escape the just penalty of his acts in so easy a manner as that prescribed by teachers of this peculiar doctrine?

If Jesus had surrendered his spiritual life for man's spiritual redemption there would seem to be something plausible in it, if he counted his spiritual life of sufficient value to offset all ages of man's spiritual life. But even then some might with reason doubt the justice of such recompense.

Jesus Christ came to teach, not to subvert the laws of God. Man's responsibility under the law is his own, and cannot be shifted upon the shoulders of any other being. He can by wrongdoing injure himself and others. His individuality ever carries with it personal responsibility.

His relation to mankind carries with it a community responsibility commensurate with his influence therein.

This is in strict accordance with Natural and Divine law, and with the teachings of the Divinely inspired. Why not accept of this truth in all seriousness, and, while we acknowledge our obligations, strive to prove equal to them by living as good lives as we can, feeling persuaded that our own and others' good must result from well doing.

The saving power of Jesus is in the saving power of Truth.

And the saving quality of Truth is in the observance of its injunctions.

Therefore, oh man of mortality and of immortality, learn ye the truth; put thy trust in the Divinity of the Law; and, with faith in the final outcome of righteousness, live in accordance with thy highest aspirations.

Deer Ridge Farm, near Los Gatos, Cal., April 20,

**ACCORDS WITH SWEDENBORG.**

To the Editors of The World's Advance-Thought:

**I** READ almost the whole of your publication. I do not agree with everything I find in it, but it seems instructive throughout. I take other spiritual publications, and read "Oahspe" with great interest; but your paper supplies a need of the present time that makes it indispensable; I believe, however, much similar good may be found in the others. I need not say that I hope for its continuance: I might as well say that I hope for light to continue from the dawn to the coming day. I know that it is an incident of the World's Advance, and cannot be suppressed.

My isolation from those in sympathy with Whole-World Soul-Communion has left me somewhat out of your good company, but I have made some attempts to be with you in spirit.

I am called a Swedenborgian—properly so, I think. As a student of Swedenborg I feel curious to know why the accredited disciples of that great teacher do not at once see that your advocacy of Whole-World Soul-Communion is in accord with his idea of a Church of Human Brotherhood Illuminated with the Father's Presence to Human Consciousness. Swedenborg enunciates, with sufficient distinctness to be understood, the true church of the Divine Humanity, to be the Father coming in the practical operation of a Whole-World Soul-Communion. - Practical, because with charitable allowances for differences of opinion, and without the embarrassment of antagonistic creeds and autocratic dogmas.

I see your present undertaking as Light in the New Jerusalem descending from God out of Heaven, and wish you God speed.

ALBERT A. MILLER.

Brooklyn, N. Y., April 10.

Written expressly for THE WORLD'S ADVANCE-THOUGHT.  
**MOTHERHOOD AND HUMAN  
 DEVELOPMENT.**

BY LUCINDA B. CHANDLER.

**T**HE most wonderful and the most beautiful phenomenon of human life is the germination, embryonic development, and evolution to perfect form capable of organic function, of the human infant. Following birth, the development of mind is usually a source of delight in the infant years of a bright child. But, during the plastic period, when the delicate fibres of the embryo respond to every thought and feeling of the mother, every impression and emotion, with electrical rapidity and force, how much more interesting and instructive would it be to witness foetal development, could we clearly see the production to result from the soul-power of the mother's experiences and will-energies upon the soul-power and organic faculties of the child, and thus the effect upon its future destiny.

Men professors in medical colleges have so misled youth as to instruct them that the human embryo cannot be affected by any conditions of the mother's nervous system, because there is no connection between the nervous system of the mother and the foetus!

The psychic development of humanity has in consequence of such dense ignorance been extremely slow and laborious. The process of normal evolution from animal to human, and from human to the higher grade of human, the spiritual and beneficent, has been deranged, owing to lack of knowledge and comprehension of the high powers of the mother soul to build a fitting instrument for the expression of soul-forces, and the lack of provision for the suitable environment of the mother.

That humanity possesses so much tendency to upwardness and evolution in the direction of Celestialism is a demonstration of the Omnipresent Beneficence ever acting to overcome hindrances and to perfect human unfoldment. At the source of life, at the source of structure, there is such damaging interference, it is only a wonder that more lives are not wretched malformations, physically, mentally, and morally.

The research and experiences of men in other lines of propagation have failed to suggest, or at least to apply, the analogies that belong to physical organization on the animal plane, merely. The careful selection of the best stock for increasing flocks and herds, and rigid compliance with the laws that experience has revealed to be requisite for perfection of form and quality, have failed to educate man to a corresponding carefulness and obedience in the reproduction of himself.

The evidences of the direct effect upon the embryo of, or through, the nervous system of the mother, are numerous and incontrovertible. The formation of structural semblances, such as fruit, and various objects, carrying forward in many instances the phenomena in fruit forms of the gradual development (in the season of fresh growth) from a bit of rough surface on the skin, to the shape, size, and appearance of the fruit even to



maturity and ripening. The tree of life in human structure is capable of producing the likeness of other forms of life in fleshly structure. These phenomena indicate the high degree of creative energy residing in the human mother. The supreme and unfailing mother love indicates, too, the natural source of development toward the spiritual and Celestial. A child unloved before its birth by its mother is the most pitiable object in the universe. Fortunately this rarely occurs, but to the detriment of thousands of lives the blessing of this love concentrated, as it should be, in pure and high aspirations for the benefit of the child, is interfered with by demands that are foolish or irritating and disturbing to the mother's spirit.

In woman's maternal function is demonstrated the high office of an intelligent motherhood to not only organize and build a fleshly tenement, but to work through her psychic forces upon the most delicate, susceptible and potent known or material instrument—the nervous system of the human body. Antenatal impressions are often indelible. A vast number might be cited in illustration. Space will be taken for but one. A man of mature years, in a discussion upon spiritual phenomena, remarked that he had all his life, when trying to shut out thought and court repose, (and usually when he closed his eyes), experienced the clear seeing of an infant's face, with a cap and border around the face and a ruche about the neck. It seemed to be ever present, and as vivid to his inner vision as any external object to the physical eye. This was evidently an instance of antenatal impression. In the fourth month of her pregnancy with this son it became necessary that the bodies in the cemetery lot belonging to the family of the mother should be removed. It was only six weeks after the decease of an infant child, and she felt a strong desire to look at the face again. But the evidences of dissolution were unpleasant and gave her quite a shock, leaving doubtless a more powerful impression on the foetal organism than might otherwise have occurred.

The more violent emotions of fear, terror, grief and anger, have many times scarred lives with deplorable results, and many times caused idiocy. The beneficence of a calm, exalted, tender and loving spirit presiding over the building of a brain and nerve system in antenatal life is the most effective and far-reaching agency for bringing humanity on toward its higher destiny, the mastery of soul-force over matter and material environment. The senseless phonograph exhibits the persistence of the stored sound vibrations. The exquisitely sensitive nerve organism of the human body, and the marvelous brain structure, the throne of soul-force, exhibit the persistence of the stored vibrations of thought and feeling imparted by the mother to the child in embryo. The New Dispensation ought to bring along with it a New Education based on the science of anthropology, so ably forecast by Professor J. R. Buchanan—a School of Maternity, wherein the stored experience of motherhood could be added to the teachings of psychical research and sarcogony.

The most cheering sign of the times, because the one which involves not only liberated manhood, but uplifted womanhood, is the progress of the Co-operative Idea as a basis of a new industrial system. Social purity, the vital principle of healthful social life and of human organization, cannot be advanced in a state of society which makes woman financially helpless. An industrial system that shall remove every occasion for woman to sell herself, legally or illegally, will liberate to that extent the soul-force of woman, and remove a vast occasion for the aggressions of vicious propensities and carnal appetites.

Co-operative communities in which shall be provided remunerative labor for all able-bodied persons, and an assurance of supply for necessities to the sick, aged, and feeble, will prove the most beneficent and effective reformatory institutions. In such a state of society, of harmoniously related membership, an impetus would be given to the higher aspirations of many who now are pressed down to the soul-benumbing considerations of bodily needs as the chief demand of existence.

In such an organization of industrial and social life the corroding anxiety and wearing hardships of poverty would not depress the soul-energies of the mother, and the mental sphere would be impregnated with the fraternal spirit instead of the narrow and cramping selfishness that attends our competitive system. Motherhood in its fullness is soul expansion. It nourishes, cherishes, protects, and is a beneficent genius to helplessness and inexperience. When social, industrial and domestic organization contribute to her resources the mental repose of an assured subsistence, and intelligent sympathy, the human product of her life and love will exhibit a blessed expansion of faculties and increase of vital energies.

Little wonder is it that the many have not found their souls, far less become cognizant of their possibilities, when the struggle for subsistence has been a struggle with the wild beasts of greed, unscrupulous ambition, usurped power, and competitive selfishness, in which the success of one is necessarily the defeat of another. Domestic life, in the home and in the commonwealth, requires for its best welfare and highest happiness the broad and deep beneficence of motherliness, the impartial and equal benefits and fraternal association that the true mother craves for and bestows upon all her children.

In such a spiritual sphere Fatherhood would have congenial soil in which to grow to its proper proportions. Human development requires an advance in social structure to the necessities of a full-grown Motherhood.

#### VIEWED WITHOUT PREJUDICE.

REV. HEBER NEWTON has contributed to the "New York Herald" what he is pleased to designate "a Bird's-eye View of Spiritualism," though it covers several columns of the "Herald." Millions might studiously read it to their profit, though it presents few new points for the readers of the Companion-Papers. It is one of the fairest and most comprehensive essays

on the subject we ever read. We will quote a couple of paragraphs:

"Spiritualism is here, whatever we make of it, in the broad daylight of this nineteenth century of the Christian era; and this hard fact, when we ponder it well, is certainly significant. Dr. Hibbert, writing a theory of apparitions, felt called upon in his opening paragraph to apologize for seriously considering such a subject. Writers like Lecky have accustomed us to think of such notions as childish things which the western world has forever put away. Has not the age of reason once for all turned the daylight in upon the ghost world and shown its fantastic forms to be the chimeras of the night? So some have hoped and others have feared, all agreeing in the fact that science has made an end of all such superstition, and that ghosts have gone the way of witches, finding our atmosphere one in which they could no longer live. Yet here to-day is Spiritualism, walking unabashed into the light of the modern world, reviving superstition in the very face of science, reviving the follies of the age of faith, displaying a vitality which is anything but spectral, enrolling a vast host of professed followers, capturing a larger force who make no confession of faith, organizing a vast movement, which is spreading through all lands, building itself a body after most approved modern methods, forming societies, editing newspapers, creating a voluminous literature, challenging investigation, taking on scientific airs, seriously claiming for itself that it is to be the religion of the future. A sufficiently astounding fact—significant somewhat. Of what? That 'the fools are not all dead yet,' or that 'Thou hast hid these things from the wise and prudent and revealed them unto babes?'

"The spiritual nature of man is not only emphasized afresh, but is stated intelligibly, self-consistently, in harmony with the teachings of clairvoyants, seers, mystics and poets of all races and ages, and accordant with whatever hints the deeper knowledge of physical science throws out upon this subject. Immortality is not only realistically brought to light, but it is shaped into a noble realism. In contrast with the vision which ecclesiastical theology has given, the panorama of the hereafter which Spiritualism unrolls is vastly more reasonable, and, strange to say, more ethical. Swedenborg is conceded to have transformed our conception of the hereafter and to have impressed for the first time on man a natural view of the life to come. His visions read as parables, give us an immortality which looks possible, reasonable, real, the natural issue of our earthly life, the habitat of a spiritualized man. Spiritualism reproduces the canvas of the skies which Swedenborg spread around us. Mr. Huxley may have hastily concluded in his famous dictum that if the seance discloses an actual hereafter it reveals one from which a sensible man shrinks in disgust. But even the spirit twaddle which thus naturally nauseated him has a significance which makes the life beyond unutterably solemn."

Love and Wisdom-Intelligence are individuality.



## TRANSLATED.

"The stars go down to rise upon a fairer shore."

FATHER JOHN BEESON, on the 21st of April, at his home at Talent, this State, was translated from the material to the spiritual plane. His son, Wellborn Beeson, announces the event—not sad, but altogether joyous—in this simple and touching language: "Without pain, and perfectly happy in the thought that spirit friends were around him, the grand, good man breathed the last earth-life breath and passed on. O, how beautiful and tranquil was the change! His influence will certainly be felt from the spirit side, where his vision will be clearer to see the duty required."

A little over a year ago Father Beeson was on his last visit to this city, and, night and day, while here, all his thoughts and all the physical strength he could bring to bear were devoted to his life-long work—trying to ameliorate the condition of the Indians and secure for them indemnity for the wrongs he maintained they had suffered at the hands of the whites. Tottering with weakness from old age, he forced his way through snow and ice to the residence of every parson in Portland, and a bright smile illuminated his age-withered face as he told us, "they all promise to come, and the editor of the 'Oregonian' said to me, 'bring in your notice and I will publish it.'" The plan was to hold a public meeting—especially to get an emphatic expression from the pulpit—and the Unitarian church was secured for the purpose. The notice was published in the morning papers, and The Advance-Thought was fully represented at the appointed time and place. But we had told Father Beeson, with the object of breaking the force of the disappointment when it came, that the people who had, with such outward heartiness and unanimity, promised co-operation and expressed sympathy, would fail in the fulfillment; and, so far as the good old man was capable of indignation, he felt this reflection upon his clerical friends to be in the nature of an imputation against himself. There were present Father Beeson and one lady and one gentleman friend who had accompanied him, and two from The Advance-Thought office—these five and no more, and not a single clergyman was there! With a benign smile, that was worth more to us as a moral influence than the best sermon of the popular class, he dismissed us, his zeal in what he conceived to be his appointed mission not in the least degree abated. The result was characteristic on both sides: the ministers knew Father Beeson was sincere in his work, whatever their opinion of its merits; but sincerity is not these times the leading factor in filling churches.

Father Beeson faithfully performed his duty, as he was given to see it, and now enjoys the reward.

MERE innocence is outer weakness; Wisdom born of the trials of experience is at once outer strength and inner power. Innocence is safe in heaven; Wisdom inhabits heaven and rules the earth.

But shadows all, save what is accomplished from the spiritual side and from spiritual motives. Have you correctly estimated your wealth?

## SPIRITUAL BLINDNESS.

THIS was a street remark we heard in the midst of the festivities commemorative of the one-hundredth anniversary of Washington's inauguration: "If Washington was back here now he wouldn't amount to much. He would know nothing about railroads, telegraphs, telephones, etc." What spiritual blindness! And no doubt the utterer of these words affects to believe in immortality on faith in the resurrection of Jesus. George Washington could not have been instrumentally moved while a mortal to do what he did without being psychically connected with spiritual powers that could look down upon a continent and direct movements over it as a human being would overlook and manipulate the pieces upon a chess-board; and having thus instrumentally performed his work, would it not be reasonable to believe, on the Christian's theory of immortality, that his soul would ascend to the plane it had served, thence, with clearer vision and enhanced power, to continue working in the interests of humanity? Does not such reasoning as this give to Christianity all it has to offer of practical value, that can be rationally accepted? As a matter of fact, George Washington feels a more lively interest in all that concerns human progress than ever before, and he is now one of the grand unity of souls that are working to unite all the nations in fraternal bonds. "Railroads, telegraphs, telephones, etc.," are but externalizations on the material plane of thoughts inspired from the spiritual side; and greater conquests over the natural forces will succeed when human beings learn that the true philosophy of life is to work for each other. Not the greatest of the greater conquests will be utilizing natural water power by converting it into electricity and distributing it wherever and to any extent needed.

THE human creative thought is projected at conception, and it goes forth to externalize itself according to the germinal principle involved. If the unified soul-forces are wholly directed to compassing worldly success, balance will be lacking in the result—idiocy, or even worse, may be the fruit. But a universal force ever operates to establish the equilibrium, and its manifestation to the consciousness is the being "born again."

THE "Desarmament" is a weekly newspaper just started in Paris as an advocate of general disarmament, as its name implies. It opens with letters from Gladstone, Emilio Castelar and Jules Simon, and contains much good matter, original and selected, promotive of peace and friendship between the nations. The Peace Wave gathers power as it rolls.

IF the dual-unity thought is purely Celestial no sin-stained mortal will result, but an infant angel will go forth to grow up in the smiles of God and shed essences of love down upon the lower planes.

A PRIZE FIGHT is a sore spot on the Race Man from which is ejected foulness that pervades the whole body. Suppuration proceeds satisfactorily: better prize fights than battle-fields.

## LEGAL BARBARISMS.

A PAPER of this city notes that the County Jailor confined in a dark cell one held to appear as a witness in a pending criminal case, the offense of the prisoner being that he too emphatically remonstrated against his prison fare and treatment. This brings up for consideration a defect in criminal jurisprudence that takes the form of an outrage upon justice—and what more demoralizing than the example of injustice from the so-called "tribunals of justice" themselves? There is no excuse, and, in ordinary course of the administration of law, there is no necessity, for making a sacrifice of the liberty and self-respect of the citizen without fault or miscarriage already consummated on his part. If the witness of a criminal act cannot give good and sufficient bond to appear and testify at the trial of the case, is this a justification for throwing him into jail like a convicted felon to insure his appearance to testify? But this is demanded by the law of all "civilized" countries. In such case the prospective witness should not be confined within walls at all, and he should be subsisted in a decent and respectable manner. Another disgrace to our so-called civilization, and imputation upon its systems of jurisprudence, is the fact that there is not a statute in any Christian country providing to indemnify one for loss of time and privations suffered by being held indefinitely in ignominious confinement under accusation of crime of which he is finally proved innocent. If individuals are at times called upon to suffer in this way for the good of the whole community, it is but right and fair that the whole community should make just recompense to the sufferers, so far as this can be done.

## FACES SUPERNATURALLY APPEAR.

THE following, under date of April 27th, has been given to the public by one we think to be, from his initials, an Oregon journalist:

"It may perhaps interest some of the worshipers at Trinity Church last Sunday morning, during the Easter services, to know that a clear-cut profile of the Madonna was cast on a back-ground of light, reflected obliquely from the chancel window, on the wall, at the left side of it, and just behind the side lamps, the fixtures of which was the artist, the shadows therefrom draping it in the traditional habiliments as portrayed by the old masters. I should be glad to know if any one but myself noticed it, as it was so distinct as to be startling."

In this connection it may be interesting to know that a soul-force projection, in form of the apparition of a female face, appeared, when in his room alone, to a Salem (Oregon) minister. We do not know that this minister ever told the experience; but we were there—and also here—when it occurred. If he would turn this spiritual object-lesson to valuable account, he must, by soul will-power, close the conflict between the false thoughts proceeding from early education and the living inspirational thoughts that are trying to gain ascendancy in favor of the latter. Then, instead of being haunted with gloomy thoughts of death, he will rejoice in the inner consciousness of life eternal.



Written expressly for The World's Advance-Thought.

## SECTARIANISM.

BY JAMES G. CLARK.

**S**ECTARIANISM, wherever found, is spiritual "miasma." There will be no demand for books like "Robert Elsmere," and men like Robert Ingersoll, in the line of rationalistic missionary work, when the Christian Church becomes indeed the Church Universal, opening all its doors, windows and skylights to the great truth that humanity is a unit, and that church and creedal lines are as powerless to prevent the impartial touch of the Infinite, and the predestined influx of spirit presence, under proper conditions, as the land surveyor's division lines are to prevent the summer sunshine from quickening the soil. It is, to me, a marvel that so many intelligent people of all creeds are so slow to learn that spiritual faith, of all ages, shades and grades, is one in principle, purpose and end, and that the proof of this principle does not depend upon any one particular age or record, but that it inheres in, and manifests itself through, the imperishable instincts of the soul, differing in manifestation according to structure and circumstance.

The mist of the ocean headlands is a healthy tonic, while the same amount of original moisture rising from a pestilence-breeding swamp is called "miasma," and acts as poison to the system. And so the difference between the varied phases of the spiritual principle—past and present—is not that of Original Source, but of expression incident to the paths it has taken, either through choice or necessity, in search of light.

Yet the malaria-breeding swamp is far preferable to the dry, bald, cheerless desert representing Atheism. All great impulses that sweep through the realms of human experience—like great rivers that sweep through continents—are necessities for the fulfillment of great ends, and their value depends largely upon the way in which we relate ourselves to them.

When the Christian Church learns how to properly accept and utilize the growing, irrepressible consciousness of spirit presence, out of which all forms of religious faith have sprung, it is possible that the vast army of honest believers outside of the creeds—and the world is full of them, though Mrs. Ward seems to ignore them utterly—will begin, through a careful comparison of notes, to realize that human souls are magnets, subject to the laws of attraction and repulsion, and that the most powerful and irresistible magnet of our planet is to be found in him who said, "And I, if I be lifted up, will draw all men unto me."

All honest and intelligent—yes, ignorant—believers in the soul's immortality are natural allies, and while moving in different, or even seemingly opposite, paths, are bound for the same goal. And hence, it is neither becoming nor generous, for us who believe in so-called supernatural phenomena—either in the past, or present, or both—to scoff at one another because of the different modes and fashions of the outside garments we wear.

Yet when Squire Wendover and Robert Elsmere discard "materialization," and other phenomena,

as recorded in the past, Spiritualists join in the applause; and then when Huxley not only denies all ancient miracle, but writes a very foolish letter in which he gravely informs the public of the sort of "shoe-leather" essential to the ready production of modern phenomena that have in the past forty years modified, if not revolutionized, the creeds of the world, and permeated every school of literature, Christians hurrah for Huxley; while Atheists, who believe in nothing but a brief dispensation of themselves, not only endorse Huxley, but regard both Christians and Spiritualists as liars, who have swung into the plumb-line of veracity long enough to tell the truth concerning each other.

This result is no doubt partly due to a confusion of terms, but more to a narrow sectarianism on all sides—a sectarianism that renders average human nature blind to the truth that Nature is a harp of a thousand strings, and that the human soul is not only supplied with a back-door, front-door, and windows, but with a dome and skylight, through which it may get knowledge of the upper worlds and planets.

220 Market street, San Francisco, April 17.

## OVERCOME EVIL WITH GOOD.

**W**E claudiently heard ourself criticized and censured, at a recent gathering of Portland church ladies, for having, once upon a time, fed some hungry rats. "It is true," exclaimed one of our censors, "for I saw her feeding them." Sisters, just shut yourselves out from the world—if you can—and then ask yourselves whether your worship of the Illuminated One, who, friendlessly and homelessly, wandered over the Judean hills and valleys teaching the unity of all life, teaching that God is Love, teaching that "not a sparrow falls without the Father," is not hollow and soulless. Your idea of life outside of yourselves gives you a God outside of yourselves, making you aliens and pitiable suppliants to all above you, objects of hatred and fear to all below you. You differ with us; we do not differ with you. You hate rats; rats hate you: while our love includes you all. What is a rat?—or say, in place of a rat, a venomous serpent—but the externalized form or symbol of a hateful human thought? Think of that! Did not Jesus teach that the essence of evil is in the thought? [Matt. v: xxviii]. The hating thought is the creative force that multiplies hating things. The love-thought alone can transform into objects of gentleness and innocency the vicious and venomous. With thoughts of universal love prevailing, every noxious plant and venomous and vicious animal, reptile and insect would disappear from the face of the earth.

"A CHILD unloved before its birth, by its mother," says Lucinda B. Chandler, in her article herein on "Motherhood and Human Development," "is the most pitiable object in the universe." Ponder it well, parents, present and expectant.

THE word "test" implies doubt. "Tests" or doubts are altogether too common among those who claim knowledge of immortality.

## RISE TO THE TRUTH PLANE.

**A**BOUT a week after intelligence was received of the abandonment of the steamer Danmark a professional medium made the statement from a public platform that but two of her passengers would ever be heard of again; and a week later, when dispatches were to the effect that hope had been given up, this medium reiterated the former statement, declaring she had clairvoyantly witnessed the catastrophe that overwhelmed the hundreds the Danmark was carrying. The next morning the dispatches were in print giving the particulars of the rescue of every one of the passengers by the steamer Missouri. We are asked to explain.

The bones of the human anatomy are what we may call ground-supports of the whole human structure, mental and psychical as well as physical, and in the same way matter-worlds are ground-supports of God-Beings, there being life-energies and sensitive nerve-lines connecting and inter-relating the latter as there are, on a microcosmic scale, the former. Thus the same law is given for the atom that is given for the planetary system; and the individual consciousness is ever circumscribed to its own field, be that field atomic or cosmic. If the mind-consciousness is limited to those things that relate to material wants and desires it cannot soulfully cognize what lies beyond, and is therefore dependent for intelligence not available by the ordinary external ways upon the uncertain impressions cast upon or thoughts communicated to it by the immediately surrounding intelligences—and these, under the law of spiritual affinity, must be on similar planes of consciousness. A false impression may be psycho-scenically transmitted so as to make the one receiving it believe the inner vision has really been directly opened to the full truth; but the soul cannot be opened to truth in the absolute that is above or outside its field of consciousness.

It must not be understood from the foregoing that physical organization is a primary condition of life. When consciousness rises to the universal plane then the human-physical organism may be dispensed with, as the scaffolding may be when the edifice is completed. Though soul, spirit and matter are forever trinity-in-unity, the second quickens and expands, and the third yields and conforms, to the necessities and requirements of the first.

Soul-consciousness may be cultivated and unfolded so as to embrace in its field absolute knowledge of events and conditions on other planets. To promote such cultivation and unfoldment is the object of Whole-World Soul-Communion. The wreck of the war-vessels in Apia harbor was spiritually reported before intelligence thereof had been received through the ordinary channels; and intelligence was also received in advance of the rescue of the Danmark's passengers. The information in these cases was transmitted along and received from the universal currents of intelligence, or the cosmical nerve-lines.

Falses are avoided by rising in consciousness above their conditions.



## SOUTHERN CROSS PAPERS.

Written expressly for The World's Advance-Thought.

## THE SABBATH.

BY THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND

WHATEVER misinterpretations and misconstructions the term "Sabbath" (meaning rest) may be subjected to by unqualified men, it is nevertheless true that the Sabbath is a heavenly institution, and that it was made for man; and if man, by his proneness to misconstrue, has inverted the primal intention, as though man was made to be the slave of the Sabbath, that furnishes no reason why man should meekly commit himself to the slavery, nor foolishly give up an institution having in itself all the potency of a blessing.

Sweet rest remaineth for the people of God; a peaceful calm, all strifes, storms, struggles and sadness at an end; a Nirvana for which the troubled nature as certainly yearns as does the fatigued and wearied physical frame yearn for repose in slumber. But this Sabbath, the longed-for Nirvana, the haven of rest where all the pleasures of life in reality may be fully enjoyed, has never yet been anything more than a prediction. To God, whose standpoint is perfection, it is easy and natural to say that He blessed the seventh day as the Sabbath, made it holy, and rested from His labors on it, while yet that Sabbath is no more than a prediction of the future; it is correct for Him, we say, thus to speak, because naturally He speaks of things that are not just as though they were, seeing that to Him the future is an ever-present now; and that view is all the more apparent to us as we realize that a thing once willed and provided for by God is as certain of accomplishment as if it were done.

The Masterful Nazarene once said: "My Father worketh hitherto, and I work." Now that statement is out of all harmony with the thought that God was in the act of resting from His labors then. And not a solitary fact in human history recorded fails to show the constant operation of God upon, with, for—or in some apparent way, it may be, against—His creatures. Were it true (in any other sense than as a prediction) that the Sabbath when God ceased from His labors was fact, we could not see, as we everywhere do, that God was constantly operating to work some end, some ultimatum not yet realized. We look for evidence that the six days' work of Creation is completed; and though we look ever so carefully and particularly, we see not the outcome of the sixth day's work yet; we look in vain for the Perfect Man in the image of God, male and female in one; and if we read our bibles aright we must have the product of the sixth day's work—the Perfect Man—before the dawning of the seventh. Creation is a work yet in progress, and man is a co-worker with his Maker in bringing about the result. When the last perfecting stroke is done a shout of exultation will reverberate through the universe, and joy and peace and blessedness will flow in to hail the advent of the true Sabbatic Morn.

Man's treatment of the Sabbath all along may

be aptly compared to the conduct of the infant or undeveloped child, who treats gems of value and trifles that are worthless all alike. Man has been much the slave of the Sabbatic institution. Men have posed as the world's leaders and instructors in Divine things who have wielded the institution as though it were a rod wherewith to administer wholesome chastisement. Pity for such blind leaders, and the blind ones so led! The Sabbath was meant to serve man as a boon and a blessing, not to be held over his head threateningly as a coercive weapon to enslave him; and every one who rises to the dignity of a child of God made free by the truth will realize in himself just what the Nazarene did when he said, "the Son of Man is Lord also of the Sabbath." The one who has attained to that dignity is not likely to allow any one to bring him into bondage to meats or drinks, holy days or Sabbath days: for such an one can only esteem every day alike.

Whatever plane of being is realized and acted upon by man, he will of necessity frame his Sabbatic idea in accordance therewith. On the lowest material plane it can mean nothing more than cessation from physical labor. Well: the idea has legitimate scope and action there, and every wise Government that even proximately realizes its functions will see that the Sabbatic idea is carefully conserved and allowed its place in their legislation. The material plane must be met by laws in unison with its scope and requirements; and the well-being of a people living by physical toil is necessarily more or less dependent upon periodical seasons of rest and relaxation therefrom. Above the physical plane shows the mental, which we will notice here as being distinct from the true spiritual, and what applies on the lowest plane is equally applicable on this, the intermediary one. Those who have not risen into the higher life of the spirit itself, but who are distracted for six whole days in succession with mental toil and restlessness, will find a very large measure of restfulness in having their mental faculties occupied with the things of God for one day out of seven. Thus a mental Sabbath will be realized, and be an immeasurable boon.

All such Sabbaths, however, are but shadows of coming events, sent as prophecies or forerunners of peace and rest and joy to come. When a man rises into the true spiritual state he cannot allow himself to become absorbed in the world's scramble for greed and lust and power, any more than he can allow himself to revel in mud and filth with swine. By rising into that state he enters into a very rest and peace or joy, and largely anticipates the reality of the future Sabbatic period. It can be fully entered upon thus; the conditions are quite possible here and now; but to do it the flesh must be crucified in its desires and affections—that is to say, the pleasures, the treasures, the measures the flesh finds all its vigor of life and enjoyment in must be denied, until the very leaning towards and hankering for them has itself disappeared. This done, the customs, fashions, manners, and so forth, of the world and its votaries will have peremptory notice from that elevated na-

ture to quit also. After these are thus dealt with it will be hard to find anything of the devil left to fight. Still the trio of the flesh, the world and the devil are hand-and-glove together: so to fight one you fight all; and when they are all fought and overcome the great work of life is done; the rest to come must and will then be entered upon—at any rate appreciably and measurably—and then such favors, such possibilities as belong to the spiritual state, will be in possession, those which eye hath not seen, ear hath not heard, and heart of man groveling with earthly things and joys has never conceived.

The spiritual man enjoys the Lord's Day every moment of his life—not the one who keeps the shadow of it every first or seventh day (which of the two is altogether immaterial); but the one who has grasped the substance, who has an unction from the Holy One, the anointing which makes him a Christed one, and who is consciously aware of the Christ within and reigning supreme over his entire nature, such an one enjoys a veritable Lord's Day continually, a Sabbath without an ending. Those whose recollections of Sabbaths are but as whips and scourges held *in terrorem* over them by those who know no better, the light in them being darkness, will only laugh derisively and scornfully at the idea of an endless Sabbath.

Oh, the mischief the tyrannical notions of the Sabbath have inflicted! And all superstitions are alike pernicious. Darkness cannot long linger with its soul-killing cruelties; the Light begins to stream over the mountain-tops and to pierce the deepest shades. Man will soon be able to see clearly enough what at present is not much seen, he will be able to distinguish between his friends and his foes. While darkness is abroad, and friends and foes are mixed, and to the senses that have scope in the darkness quite indistinguishable the one from the other, it is with very great difficulty that proper discernment can be exercised to save from committing the greatest and most mischievous blunders. But one thing is very certain: The one who only sees man as made for the Sabbath has not the sight necessary to help his fellow; and those are wise who flee from such poor blinded creatures as they would from a ferocious beast of prey. Those only who realize a Perpetual Sabbath are worthy of being guides to others, or of being listened to without marked distrust and suspicion. Blind leaders are common enough, if our eyes are good enough to see with.

Brisbane, Queensland, March 1.

THE little leakings of the Universal Soul-Forces through the crumbling wall that separates the Night of Time from the Day of Eternity they call "spirit power." Go forth into the boundless fields of Nature and let your essential being flow away in the vital currents in which worlds circulate like blood-globules in the veins of your physical body and expand your soul with inspirations of true Spiritual Power.

HAVE we not all advanced now to the point of letting the old records take care of themselves and living upon present inspiration?



# The Universal Republic.

ONE DOLLAR AND FIFTY CENTS A YEAR.

EACH FOR ALL AND ALL FOR EACH.

SINGLE COPIES BY MAIL FIFTEEN CENTS.

American and English Editions.

PORTLAND, OREGON, AND LONDON, ENGLAND---Part I.

Vol. i, No. viii--Old Series.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

BY H. N. MAGUIRE AND LUCY A. MALLORY.

### TERMS OF SUBSCRIPTION:

Per Year, to any part of the United States, \$1 50  
" " " " British Empire, six shillings.

### ADVERTISEMENTS.

Advertisements that do not fully state their object, and such advertisements as ask for money remittances by mail or express, except in cases of firms known to be respectable and reliable, or responsibly endorsed as such, will not be received at any price. The charge for advertisements accepted will be one dollar an inch each insertion; and the money must invariably accept the order, except when sent by a responsible advertising agency.

Address: THE WORLD'S ADVANCE-THOUGHT,  
Abington Building, Portland, Oregon.

### THE PEACE REIGN.

**O** FIRST of human blessings and supremel  
Fair Peace! how lovely, how delightful thou!  
By whose wide tie the kindred sons of men  
Like brothers live, in amity combined  
And unsuspecting faith; while honest toil  
Gives every joy, and to those joys a right  
Which idle, barbarous rapine but usurps.  
Pure is thy reign; when, unaccursed by blood,  
Naught, save the sweetness of indulgent showers,  
Trickling, distils into the vernal globe;  
Instead of mangled carcasses, sad seen,  
When the blithe sheaves lie scattered o'er the field;  
When only shining shares, the crooked knife,  
And hooks imprint the vegetable wound;  
When the land blushes with the rose alone,  
The falling fruitage and the bleeding vine.  
O Peace, thou source and soul of social life;  
Beneath whose calm inspiring influence  
Science his views enlarges, Art refines,  
And swelling Commerce opens all her ports;  
Blessed be the man divine who gives us thee!  
Who bids the trumpet hush his horrid clang,  
Nor blow the giddy nations into rage;  
Who sheathes the murderous blade; the deadly gun  
Into the well-piled armory returns;  
And, every vigor from the work of death  
To grateful industry converting, makes  
The country flourish and the city smile.  
Unviolated, him the virgin sings,  
And him the smiling mother to her train.  
Of him the shepherd in the peaceful dale  
Chants; and, the treasures of his labor sure,  
The husbandman of him, as at the plow  
Or team he toils. With him the sailor sooths,  
Beneath the trembling moon, the midnight wave;  
And the full city, warm, from street to street  
And shop to shop responsive, rings of him.  
Not joys one land alone; his praise extends  
Far as the sun rolls the digressive day;  
Far as the breeze can bear the gifts of peace,  
Till all the happy nations catch the song.

[JAMES THOMSON.]

I would not enter on my list of friends  
(Though graced with polished manners and fine sense,  
Yet wanting sensibility) the man  
Who needlessly sets foot on a worm. [COWPER.]

## NATIONAL ARBITRATION AND PEACE.

To the Editors of THE UNIVERSAL REPUBLIC:

**A** FRIEND has just sent me an English paper with the good, though unique, name of *Concord*. It purports to be "the journal of the International Arbitration and Peace Association." I hope it comes to your editorial chambers.

One thrilling article in "Concord" of February 19 is headed, "The Social Aspects of War." It abounds in facts, figures and illustrations which, it would seem, should stun every ear to which they come.

The writer begins by citing a passage from a powerful work by Emile de Laveleye, entitled "Primitive Property," in which he points out that both in Rome and Greece inequality, after stifling Liberty, destroyed the State itself. The struggle between the rich and the poor, he says, between the Patricians and Plebians, destroyed the ancient Democracies, and will destroy modern societies too, if precautions are not taken in time.

The writer in "Concord" then proceeds to say: "We are now face to face with the problem which antiquity failed to solve; and the situation in England to-day is much more critical than ever it was in the days of Greece and Rome. Socialism, unknown to Greece and Rome, now stalks everywhere abroad, fulfilling the portentous prophecy of Disraeli when he said: 'Socialism is a light breeze now, hardly stirring the foliage; but soon will be the hurricane, overturning everything in its path!'"

Well, too, did Henry George ask: "What shall we say of Europe, where the dams of ancient law and custom pen up the swelling waters; and standing armies weigh down the safety-valves, though year by year the fires grow hotter underneath? Whence shall come the new barbarians? Go through the squalid quarters of your great cities, and you shall see even now their gathering hordes!"

Returning again to the "Concord" writer, he asks: "What is it that has produced this inequality, and has brought this great social question into such ever-increasing and-dangerous prominence? His answer is: "Chiefly the intolerable taxation which the people are made to pay for War, and preparation for War! paying," he adds, "a hundred thousand pounds a year for Breman torpedoes, and their inventor five thousand pounds per annum to experiment with them, when our poor are starving like rats in our streets, and more women and children are allowed to sleep on the cold, hard pavements in this bitter winter weather, and while one in thirty of the population cannot go from the cradle to the grave without

coming to the workhouse. \* \* \*

Millions are being spent on iron-clads, while the bitter cry is ascending to heaven in protest against our neglect of the poor." Even in time of peace the War bill of Europe is four hundred millions per annum, [two thousand million dollars], while her 'white slaves,' and those predicted new barbarians, are gathering and preparing for Social War in the slums of the large cities everywhere. At this moment Europe has under arms, of naval and reserve forces, no less than fourteen millions one hundred and forty-nine thousand nine hundred and fifteen men, trained and disciplined to butcher each other!

And the lamented John Bright has told us that four-fifths of the revenue of our country is swallowed up in War and its preparations. And he has further stated, that since the commencement of this century we have spent no less than four thousand four hundred and fourteen millions sterling on War and preparations for War!"

Coming to our own country, what is the record? Take a single item: The cash cost of our four years' War of Rebellion, only four years, was more than two thousand two hundred and fifty million dollars! More than five hundred and sixty millions a year! And who shall say the money was not, after all, the least of the terrible expenditures?

Money can be replaced, to whatever amount. But what else, of all the losses known to War, can be restored? We called our latest a War of Rebellion. To the Slave States it was such. But to the North it was, in all its cost, righteous retribution. The South claimed ownership in the slaves. But by the terms of the Federal Constitution and Union, the North consented to be the Slaveholder from the beginning; to return the fugitive to his whipping-post and branding-iron; and to shoot down any who might arise in the spirit of Patrick Henry and of Bunker Hill and seek their deliverance by force and arms. They were half a million when the dreadful covenant was made between the States. They had, under the Infinite Patience and Forbearance, multiplied to four millions when the great Judgment Day to Slavery arrived. Four million victims all spiked down to the earth by Northern bayonets! Innumerable more had died in their chains during the seventy years of captivity. Captivity a thousand times more dreadful than that of the Hebrew tribes in Babylon!

Whose arithmetic can compute the wholly irreclaimable losses in that dread encounter between the North and South? The thousands of millions, the billions of dollars, we know, and can re-



produce. The Northern Army numbered, in all, more than two million and seven hundred thousand men! More than half a million of them perished miserably by butchery in battle, or more miserably in camp and hospital. The two mighty peoples had sinned together, and were doomed to suffer together. Rather they were doomed to punish each other. It was as though Omnipotence Himself seized their two great armies, one in His right hand and the other in His left, and dashed them in pieces against each other. Baptized communicants of the same faith had at innumerable sacramental boards drank the sacred cup in wine bought with the unpaid toil of the poor, unpitied slaves! On the ghastly field of Bull Run what multitudes of these communicants drank their last sacrament in the blood of each other!

And now, to close, may it not be said the one true and only use of War is as a penalty for sin and crime? And the one only sin that can deserve such penalty is Slavery? The dehumanizing and hurling down to dwell and to be numbered with and known only as brute beasts evermore!

For three-quarters of a century such slavery was the sin, the shame, the crime of this Republican, Christian, Protestant-Christian people and nation.

What but War was adequate punishment for such abomination? But for War, how could human or Divine Justice ever have been magnified and glorified?

But the world, our country at least, has sickened of Slavery. It is hastening to repent. The wisest, even among the most incorrigible slave-holders of the past, are already bringing forth fruits meet for repentance.

And among non-slaveholding nations the Spirit of Peace is already unfurling its white banner. The genius, the spirit of the age, soars already far above the base ambitions so long ruling remorselessly in the hearts of men. The note of Peace by friendly Arbitration among nations is heard among the Alpine crags of one hemisphere, and across the Atlantic, over to our own Rocky peaks, and thence round the world, like the Chariot of the Sun.

Just about a hundred years ago we closed one Revolution of Bloodshed and War. To-day we are inaugurating a Revolution of Peace. Peace on earth and good will to men, and to women not less. And revolutions seldom go backward. This, never.

Nation will no more lift up sword against nation, till well assured no mightier Power will defiantly ask and know the reason why! And then and there enters friendly Arbitration, Olive Branch, not Sword, in hand.

A Grand Peace Congress of Nations is soon to be held which will speak with authority and power unknown to such bodies before. Soon an order shall go forth as from the Eternal Throne, demanding immediate disbanding of all the great Military and Naval armaments of the civilized world. That order will be obeyed at no distant day. Then, as two nations now always hold jubilee when their shattered battalions return home from long and bloody conflict, so why not all the nations, the whole glad Earth, proclaim

one universal year of jubilee as they beat all swords into ploughshares and all spears into pruning hooks, and learn war no more forever.

Concord, N. H., April, 1889.

#### ANNUAL MEETING OF THE AMERICAN PEACE SOCIETY.

ROWLAND B. HOWARD, Esq., Secretary of the American Peace Society, informs us that the Society's annual meeting will be held at Pilgrim Hall, Boston, on May the 6th. We trust and believe all participating will be minds animated by the true Christian spirit of Peace and Fraternity, and God-toned with the moral courage to give this spirit fullest and freest expression. We hope every member will feel and rise in zeal of spirit to the great and sacred responsibility of the occasion. The conflict between the higher and lower forces is getting at its hottest—a battle of humanly invisible forces involving earth and heaven—the Christ-Principle of Concord and Harmony on one side, the Moloch-Principle of Hatred and Division on the other. On the side of the Right the hesitating must be assured anew, and they who are in the fore-front must be aided on, still on. A more auspicious time for the work there has never been. Now, for the first time in the history of the race, there is something like general or popular concert of thought in favor of Disarmament and Peaceful Arbitration. It is no longer the seemingly hopeless struggle of a few lovers of their fellow-men, here and there, but the Peoples are at last being touched—the masses are at last awakening to the fact that the bereavements, heart-aches, destructions and burdens imposed upon them by and through wicked wars are wholly unnecessary, and the popular demand for the gradual reduction and final abolishment of war taxes is being heard around Thrones and Senates. The Era of Universal Peace will come in with the twentieth century.

Members of the American Peace Society, let your voices for Peace and Fraternity, representing all races and creeds, and both sexes, follow the circling light of the sun around the earth.

#### THE WAY TO DO IT.

A lengthy "special despatch from Washington" recently appeared in "The Chicago Tribune," and has been reproduced in many journals, the key-note of which is, "it is the desire of all the people that this country reassert itself on the seas." Then remove restrictions that have been imposed in the interest of classes and let the country reassert itself on the seas. The less money expended in constructing and maintaining war-ships, alike unnecessary and barbarous, the more there will be in the hands of the people to devote to building up a merchant marine. And this saving alone would more than offset the decrease in productive wealth that would result from reducing working-time from ten and twelve hours to six and eight hours, paying workers the same wages for the short hours they now get for the long ones.

The 27th of October will be the next Sunday Soul-Communion Day.

#### FREE TRADE AND THE GOLDEN RULE.

To the Editors of THE UNIVERSAL REPUBLIC:

I THANK you much for your leader, "Commerce is an Evangel of Universal-Celestialism." Embracing all mankind!

In London, about a fortnight since, I met with the founder of one of your largest watch manufactories, an American born, but now residing here. He expressed astonishment that Englishmen should put themselves out of the way to teach Americans the principles of Free Trade. For why? Because he clearly saw that were the Americans Free Traders they could produce all things so cheaply as to be England's most formidable competitors in the markets of the world; and he informed me that he now had a manufactory here for the production of watch-cases, which he was supplying to American watch firms—being able, he said, to get the same amount of labor here for \$1 as he would have to pay \$3 for in America, he could pay 25 per cent. duty upon his watch-cases and then get a good profit.

Mr. Blodgett will probably immediately think that the same labor being worth \$3 in America as is worth \$1 here is just the kind of fact that confirms his side; but not so, for while the \$1 in England gives about as much comfort, all around, as the \$2 to \$3 do in America, anyhow it is but "robbing Peter to pay Paul," for all Americans are paying far more for their watches than they should pay, while the farmers, as a rule, can get but little, if any, more for corn and dairy produce than the European markets will give them for their surplus. Are not wheat, corn, pig products, dairy produce, especially cheese, all regulated by the price we will give for the surplus stock? And yet all these cost Americans considerably more to produce under your Tariff System than they otherwise would.

If an individual or a nation can purchase anything cheaper than the individual or the nation can produce it, it is proof positive that that individual or that nation can produce more wealth for itself in some other way.

Apart from all other considerations, the duty of loving our neighbors as ourselves should lead all nations to be Free Traders.

JOHN KYTE COLLETT.

Cardiff, Wales, April 15.

ALEXANDER, Julius Caesar and Napoleon Bonaparte are but names in human memory; Socrates, Jesus and Washington will be living forces in human experience forever. The former three made the earth tremble; the latter three made heaven rejoice.

THREE Samoans lost their lives trying to rescue drowning Germans in Apia harbor—the very ones, it is said, that had before been engaged in hand-to-hand combat with the Germans. This is a lesson from so-called Heathenism to so-called Christianity.

It is as unnatural for a human being to be destitute as it is for a bird to be without feathers. There cannot be destitution in social organizations of natural justice.



## FRUITAGE OF A CENTURY.

"THE Word of God," in the truest as well as broadest sense, is anything that awakens and directs thought to higher and clearer conceptions of duty to neighbor and Creator; and this includes, in the wisest and justest way, duty to self, for the life and beauty of each limb is dependent upon the vigor and healthfulness of the tree as a whole. Thus "the Word of God" may be a newspaper article, a remark made in conversation, or even a freak or convulsion in natural operations; and so the idea that all the bibles or sacred records are alike, each in its place and application, "the Word of God," is not at all inconsistent with faith in any one of them as such. All things speak for God to the ear of Wisdom, each in its degree and sphere. We clearly see as "the Word of God" the call for the celebration throughout the United States of the centennial anniversary of the inauguration of George Washington as first President; but, as is the case with all "the Words of God," in the present state of humanity, few may see and follow "the straight and narrow way" it points out, the road of peace and safety for the American people. As "the Word of God" it comes just at the right time, and the plain interpretation is: *Think, think, think; look back, and—think; look forward, and—think; stand right where you are, and—think.* Can the written terms of a political constitution make a people free and happy? Are not the freedom and happiness of the masses of "the Government of Washington" passing away in the exact ratio that the natural resources of the nation are being seized and held by non-producing speculators and extorting monopolists? Already they claim ownership of empires of land, control most of the ports of entry, and have even, by dint of class legislation, measurably restricted transportation on the open seas. Are there freedom and happiness for starvelings, or tillers whose margin of profit on their labor does not more than half meet the interest exacted from them on account of their mortgaged indebtedness? What does sentimental or mere verbiage freedom amount to when the actual condition is that of serfdom? Was it not at the beginning, when the whole continent was lying undeveloped and open to settlement, but a *prophecy*, given under conditions to inspire faith, of civil and religious liberty? Is integrity tested, or is capacity measured, where there is no inducement to go wrong, and no chance to fail? *Then* was not the time to try the experiment; the time is *now*. People cannot be free, let constitutions and statutes be ever so emphatic in their expressed guarantees, when the many are dependent upon the few for the means of living. And equally true is it that such an unjust and debasing condition cannot obtain among people intellectually and morally qualified for freedom; that freedom that flares out and collapses as the conditions for mere animal existence favor or disfavor is not worth fighting for or praying for. The human freedom that is not based on morality and intelligence is a delusion and snare, as it has proved and is proving in the experience of the American people. The question is now, after a century of inde-

terminate experimentalization, are we ready to begin to seek true freedom? The way will not be pointed out by party platforms, nor does it lead through anarchial uprisings. There is no hope save in the spiritualization of the masses.

## SINGLE-TAX CLUB MEETING.

ON Thursday evening the 24th ult., in a cozily furnished hall, at the corner of First and Taylor streets, was held the first regular meeting of the Portland Single-Tax Club. The details of the work of organization all having been attended to in preliminary meetings, such as electing officers, leasing hall, establishing a treasury, etc., but little of this uninteresting business was transacted. It required under the skillful direction of the presiding officer but a few minutes to receive and accept committee reports, when the feature of the evening was announced—a lecture by Mr. S. B. Rikken on the single-tax theory. Being led to attend this Club meeting solely from the interest we feel, in a general way, in all reformatory movements, we came to the hearing as the juryman goes into the panel. We knew not one member of the Club. Not a reporter was present, to our knowledge, and we saw no notice in the local papers of the next day of the meeting, but we doubt whether more intelligence was ever represented in Oregon's metropolis in a meeting of treble the number. Every one of the forty or fifty present struck us as presenting the features of a thinker and information-seeker; and we felt this to be true in the psychical condition of the atmosphere. The delivery of the lecture was all the critic could have desired upon such an occasion—enunciation clear and distinct, and the arrangement of thoughts and presentation of ideas systematic and logical. It was an able and interesting exposition of the subject—felt to be so by the audience, who signified their approval by well-timed applause. We shall not attempt a report of the argumentation. Our opinion is that advocacy of a more equitable system of taxation is a matter of *nature* rather than *opinion*. After a century's experience under the fairest fabric of civil government ever framed, so far as theory goes, the American people are at last confronted with the fact that whether the governmental form is monarchy, absolute or limited, or popular representation under constitutional guarantees, the result will be the same, if the people are not intellectually and morally qualified to uphold wise and equitable institutions—injustice, corruption and despotism will inevitably follow. But Single-Tax Clubs, and all other organizations devoted to more advanced and new thought, are of the educational methods, and should be encouraged. They call forth and develop talent of original cast, which the effete old party organizations cannot do. If we are not mistaken, the Portland Single-Tax Club, if interest in it continues unabated, will call out rostrum ability that will outshine and eclipse the brightest of the old local lights. To light your lamps, young men, go where the living flame is.

No mental vigor without independence of thought.

From a discourse in Chicago by Cora Richmond.

## THE THINKING TIME COMING.

THE splendor of the inauguration recently enacted should be a warning to every one of you. We do not deplore your national prosperity, we do not deplore the fields of ripening grain that will be gathered in the harvest, we do not deplore any magnificent enterprise that makes this nation the wonder of the world, the pride and hope of those more oppressed over the sea; but we deplore the ostentation of Mammon; we deplore that the patriotism, the regard for the founders of your constitution, the appreciation of the intellect of those giant minds celebrated for that freedom for which they made every sacrifice, and for which they suffered here, are all made secondary to the glitter of a few stones carved from the earth, to the golden image that men and women worship.

"In the reaction from success men think: they never think when successful, any more than they think of immortality if their friends are with them face to face, any more than they think of great and wonderful themes when occupied with outward things. There is no thought of the principles underlying the affairs of the world except when there is a crisis, and men begin to go down. The sinking ship brings reminiscence, a wave of the memory of a life-time. In the hour of peril man's life is before him; he does not think of it in the hour of safety; he turns away from self-contemplation then; but when the blast and storm are upon him, when the wave of prosperity is receding, when the train is tumbling over the embankment, in one instant his whole life is before him. Mammon will have such a time. There will be such a reaction as will bring about a crash; thousands will go down, financially and mentally, for there is no such prevalent cause of insanity in the world as financial ruin."

In parts of Norway and Sweden, where, during the summer, there is almost continuous daylight, barley crops are grown with only from six to eight weeks intervening from seed-time to harvest. After acclimatizing, many garden flowers increase in size and depth of color. In the first settlement it was thought the apple would not grow in what are now some of the most fruitful districts of Iowa. Grain raising may become an important industry as far north as Alaska.

THE "Waverly Magazine" says "Socialism is any scheme or project which has for its object to do away with the hardships of life and bring about equality among men through the instrumentality of the State." Correct reformatory ideas are rapidly becoming popularized.

WHEN the proper time comes we will replace advertising space with appropriate reading matter, so advertisements will not appear when the files are bound for the library.

THE mission is the thing that cannot die or be dispensed with, not the instruments of manifestation. Means and instruments come in due order of time and requirement.



## SEA-ISLAND PAPERS.

Written expressly for The Universal Republic.  
BRIEF STUDIES IN BUDDHISM—NO. IV.  
REINCARNATION AND NIRVANA.  
BY RUSSELL WEBB.

**R**EINCARNATION and Nirvana are apparently the chief obstacles in the way of the Christian in his feeble efforts to understand Buddhism. As he has only a superficial or an erroneous idea of these theories, and not their real meaning, he generally considers them the veriest absurdities, and upon that ground alone condemns the whole Buddhistic system; having heard them explained by certain Christian historians or commentators, he promptly declares that if Buddhism embraces such fallacies he doesn't want to know anything more about such a religion. And yet Jesus of Nazareth plainly taught to his disciples the doctrine of Reincarnation, and it is undoubtedly referred to in Mathew xi: xiv; xvii: xii; Mark ix: xi; xii: xiii; Luke xiii: vi to xi; xx and xxxvi; and John ix: ii. We also find in the four gospels that his disciples and the people evinced a belief in the idea of Reincarnation, and that he acquiesced in it fully. In the 13th chapter of Acts, 34th to 38th verses, the idea is plainly expressed, as well as in the Epistles. In Revelations it is repeatedly spoken of, but never more emphatically and unmistakably than in the 12th verse of the 3d chapter. He who has overcome the lusts of the flesh, however, needs no book to tell him that the Buddhistic theory of Reincarnation is true, and has been taught by every truly spiritual teacher since the world began, not excepting Moses, Elias and Jesus.

The idea of Nirvana, as explained by Max Muller, and other wordly-wise Christian writers who have attempted to explain it, is certainly a manifest absurdity. It is quite true that several of them confess their failure to arrive at a positive conclusion as to what Nirvana really is, from their reading of the ancient literature of the Buddhists, but the tendency of their arguments is to support Prof. Muller's opinion. In deciding that Nirvana means annihilation—the complete obliteration or extinguishing of the human ego or conscious existence—a conclusion is reached that reduces the Buddhist to the level of pitiful idiocy. The idea that any human being—and I hold that Buddhists are human beings possessed of souls, and at least a fair degree of intelligence—would not only voluntarily deprive himself of the pleasures of this life, and, in some instances, submit to intense physical suffering for years, in order to sink into a condition of complete annihilation at death, is a proposition too absurd for serious consideration. When Christians cease to work upon the theory that all who differ from them in religious belief are incapable of anything like reason, they will, perhaps, be able to learn something of the Oriental religions, and arrive at or approach the truth regarding their own. The mere fact that the Buddhist has a religion indicates that his reasoning powers are superior to the instincts of the animal, but the admission of this fact is not implied in the

conclusions of the Christian writers who have attempted to enlighten the world on the subject of Nirvana.

The Buddhist looks forward to a conscious existence or condition of perfect bliss in Nirvana as a result of his victory over all the lusts of the flesh; a state of pure spirituality, in which time and space have no existence, and in which he is a part of God. The human personality, with all its human aspects, passes away, and he is merged into an intensified condition of conscious spiritual life. It is beyond and above the ideal Christian Heaven, which corresponds to the Buddhistic Devachan, and one of its special points of difference is that it is a subjective state purely.

As Nirvana is the ultimate of the doctrine of Reincarnation, it can be more clearly understood, perhaps, by commencing at the foundation and following the course of the theory upward. Of course, within the limits of a newspaper article, I can only skim over the surface of the system, without going below it to follow the lines of thought that must, necessarily, be opened to view. It should also be borne in mind that I am writing of the Buddhism of the Buddhas, and not of the modern church.

The Buddhists recognize evolution in everything, and do not admit any retrogressive steps in the operations of nature. The theory of metempsychosis was hatched by the priesthood from a great occult truth which they could not understand—no "backward development" is acknowledged. Everything progresses upward and onward toward pure spirituality. After a soul has reached the human stage of existence it acquires reasoning powers, and its fate is in its own hands, if I may be allowed to so express it. No man can reach Nirvana as the result of his objective life in a single incarnation; he must be born and reborn until his soul has shaken off all its grosser qualities and has become one with the Universal Spirit.

The lowest and most degraded human being that we can conceive of may have a single quality that may carry his soul at death into a condition from which he may be reborn objectively into an existence in which he may cultivate his better nature and be a very decent sort of man. It may be charity, kindness to animals, or one of the higher virtues which it is not possible for those to discern who hold themselves aloof from him, because they consider him incorrigibly bad; but he may occupy, in what may be called soul-life, a higher plane than the excessively educated man who wears better clothes, but has fewer real virtues.

Buddhism teaches that, with very few exceptions—so few, indeed, that it is not necessary to consider them here—every soul takes an upward step at death. It passes into a condition called Kama Loca, which corresponds to the Roman Catholic idea of purgatory, (and from which truth the latter was probably taken, and, of course, corrupted), where it remains until freed from its grosser particles, when it passes into Devachan, (the Christian Heaven); from whence it is reborn or passes into Nirvana or perfect spiritual bliss. If there still cling to it earthly attractions it is reborn

objectively on this or some other planet; if it is free from the dross of materiality it passes into Nirvana. A perfect knowledge of this doctrine is necessary in order to form anything like an adequate idea of the system I have so imperfectly outlined; but, when fully understood, it presents a complete and most satisfying explanation of the apparent incongruities and inequalities of human existence which so completely puzzle Christian theologians. It defines the exact status of every human being, showing why one child is born in a hovel and another in a palace; the wisdom, love and mercy of God are plainly seen in it, instead of the human frailties, injustice and weakness attributed to Him by the Christians.

The Buddhistic system is justice itself, and while it does away with the idea of a place of endless punishment for those who have failed to hear its doctrines, as well as those who have heard and neglected to adopt them, it shows in a just and intelligent manner the advantages of a moral life, and the results that must inevitably follow an immoral one.

Our present life is the result of our last objective existence, and we are here to work out the effects engendered there, and fit ourselves for a step higher in the spiritual scale. The stage of a man's upward progress is marked by his spirituality, and not by his intellectuality nor his wealth, and those who are well advanced can, with some degree of accuracy, distinguish the spiritual status of those around them. Thus life becomes a very serious matter, and we are taught so to live that our stay, after death, in Kama Loca may be very brief, and that we may pass from Devachan into Nirvana, and thus avoid forever the liability to rebirth, with its attendant sorrow and suffering.

But is there enough in Nirvana to justify our giving up the selfish, transitory pleasures of this life in order to attain it. Who shall attempt to paint its glories? Only those who have progressed far up the road that leads to eternal life can give us even a faint idea of its perfect bliss, and even they dare not give to the world the little they know of it. One of these great souls has said that if one could remember the happiest, most blissful moment of his life, and magnify it ten thousand times, he would have but a suggestion of the Devachanic existence, while Nirvana is beyond all human thought.

"The dew is on the Lotus—Rise Great Sun!  
And lift my leaf and mix me with the wave.  
Om, mani, padme hum, the Sunrise comes,  
The Dewdrop slips into the shining Sea."

[Light of Asia.]

Very simple and exactly the same is the Central Truth that has been taught by all the Illuminated Teachers. It is to-day as it ever has been, as it ever will be, and ancient records have no more power to impart it, nor present rites and ceremonies to impress it, than epitaphs on tombstones have to revive lives whose departure they chronicle. The animal nature must be subordinated to the spiritual before the Celestial can be realized. This is the all of the external statement.



Written for The Universal Republic.  
POLAR DISPLACEMENT.

BY S. A. MERRILL, M. D.

**H**AVE the Poles of the earth ever undergone an actual change of place?

The accumulating evidences from geology and other sources appear to point to such an event, and the trend of modern scientific opinion has decidedly turned in that direction.

It will be the aim of the writer in what follows to present some of the evidences that go to render it probable that some event of this kind has taken place; that it must have occurred instantaneously; that it was attended with serious changes in the form of the earth's crust, and with disastrous consequences to life, as it existed on the globe at that time.

I shall begin by assuming that the original position of the North Pole was longitude 104 deg. east of Greenwich, and latitude 15 deg. south, and of the South Pole longitude 76 deg. west, and latitude 15 degrees north of the present equator.

If the reader will take a small terrestrial globe and insert a pin at each of these points he will discover that each is situated somewhat centrally to a large sea or basin—the original polar seas of the planet, and, like the present polar seas, surrounded to a greater or less extent by outlying low lands and islands, separated from one another by innumerable straits, channels, bays, inlets, etc.

This is just what we ought to expect in a revolving body like the earth, whose surface is composed of both land and water.

The land masses being much heavier than water would tend, when influenced by centralized energy generated by the swift revolution of the parts near the equator, to rise higher than elsewhere; while those portions of the earth's surface at or near the poles, not being pushed outward by centrifugal action, would either remain below the surface of the water, or would rise but little above it.

This state of things we observe at or near the existing poles of the earth; and, despite the fact that the original poles were located near to the earth's present equator, where the centrifugal forces were the most active, and for that reason have tended greatly to obliterate many of the primitive traces of polar environment, still the remaining evidences of the existence of these two vast circumpolar seas are so remarkable as to be apparent to the most casual observer, when pointed out.

In the records of the British Geographical Society the fact is noted that the diameter of the earth in longitude 149 deg. east from Greenwich is two miles greater than it is anywhere else; and this is just what we should expect, viz., that the original line of the earth's equator ought to have a greater diameter than any other, whether of latitude or longitude.

The present polar diameter of the globe is twenty-eight miles less than its present equatorial diameter. It thus appears that the diameter of the earth in longitude 14 deg. east is thirty miles greater than its present axial diameter; and it is highly probable that the difference between the original polar and equatorial diameters must have

been greater still, since they must have been formed when the terrestrial mass was in a more fluid state, and yielded more readily to the disturbing forces of centrifugal action.

The reader will also observe, by referring to his artificial globe, when viewed from the standpoint of the original poles, that the trend of the continental lines, despite the subsequent changes wrought by axial displacement, is more in the direction of the lines of longitude as they existed then than at the present day. And this is what we ought to expect in regard to the original shore-lines and mountain-lines of the globe. Its slowly cooling and contracting crust would tend to form the lines of rupture, with the subsequent elevation and depression of the ruptured edges to form the mountain-lines and shore-lines of the continent, very much in the direction of the lines of longitude.

Among the most striking evidences of this remarkable axial change, I will call the attention of the reader to the manifest changes which the climate of the planet has undergone as a result of that change. The valley of the Amazon river—which, previous to this change, lay chiefly within one of these existing polar circles, and which is so flat and near to the level of the sea that its rivers anastomose with one another and with other large rivers—contained a vast glacial system along its contiguous hills and mountains and in its valleys.

Such a system of glaciers could not exist with the poles positioned as they are now without a total destruction of all terrestrial life, except in oceans and seas.

If, on the other hand, we admit that such a change may have taken place, it is quite easy to comprehend the evidence of the former existence of a polar climate in this now tropical region of the globe.

If, now, we turn our attention to certain portions of the earth within the present polar circles, we discover many evidences of an ancient climate quite or nearly tropical. Says Dr. Dawson: "In North Greenland, at Atane-Kerdluk, in latitude 70 degrees north, at an elevation of more than one thousand feet above the level of the sea, are found the remains of beeches, oaks, pines, poplars, maples, walnuts, magnolias, limes and vines. The remains of similar plants are found in Spitzbergen, in latitude 78 deg., 56 min."

But among the most remarkable discoveries of modern times must be classed the fossil remains of elephants, mastodons, rhinoceroses and hippopotami that have been found in the extreme north, some of them in a fair state of preservation. One of these huge animals was found by some fishermen in the ice near the mouth of the river Lena in 1799. "Its flesh, enveloped in a block of ice, had been preserved through thousands, perhaps millions of years. The bears and dogs flocked thither to make an antediluvian repast off of it. Almost the entire skeleton of the animal was saved, and is now in the museum at St. Petersburg." A similar discovery was made on the north coast of Norway in the early part of this century. Says Louis Fiquier: "These animals

seem to have perished suddenly. Enveloped in ice at the moment of their death, their bodies have been preserved from decomposition by the continued action of the cold." And thus writes the naturalist Cuvier: "If they had not been frozen as soon as killed decomposition would have destroyed their remains. On the other hand, this eternal frost could not have previously prevailed in the place where they died, for they could not have lived in such a temperature. It was therefore at the same instant when these animals perished that the country they inhabited was rendered glacial. These events must have been sudden, instantaneous, without gradation." Speaking of the fossil remains of these huge animals, M. Ponchet, in "Le Univers," says: "At present the north of Asia supplies a vast quantity of fossil ivory for commercial purposes. The ivory mines of New Siberia and of the Island of Loochoo are so rich in these debris that their soil is absolutely a mass of sand, ice and elephant tusks. Every time there is a storm the waves throw up vast numbers of these, some of which weigh as much as 233 pounds." Admiral Wrangel informs us that the remains of these animals are piled up in such quantities in parts of North Siberia that he and his men climbed over ridges and mounds composed entirely of their bones."

These vast animal cemeteries, created in some distant age, could have been produced only by some sudden and gigantic rush and whirl of the waters of the ocean as it rolled over the lands, having been set in motion by some stupendous cataclysm, like the overturn of a world—such a convulsion as I assume to have occurred. It could have been brought about only by an instantaneous change in the direction of the earth's rotatory motion, due to the displacement of its poles, and of some equally sudden change in the inclination of its axis to the ecliptic.

Pomona, Cal., April 20.

#### SENSIBLE AND SUGGESTIVE.

One of the soundest journals devoted to industrial interests, in its editorial department, is "The Craftsman," of Washington City. In the following it opens a mine of reformatory thought that is inexhaustible and will increase in value the more it is explored: "If one-half the people only are now able to make a show of consuming the productions of the land, perhaps production would be stimulated if the other half were made consumers also. How is this to be brought to pass? In the first place, put an adult in the place of every child now employed at exhaustive labor. Then reduce the hours of labor to correspond with the increased productive power of this machine (having regard, of course, to the increased consumption) until every idle man is employed. If we can secure a reduction of working hours to eight per day, we will then have more time to talk up other and more practical reforms."

DIVINE LAW fixes time-periods according to uses. Time enough will be given to cultivate fraternity.



Written expressly for The Universal Republic.  
PRACTICAL PHILANTHROPY.

BY ESOTERIC.

**C**O-OPERATIVE colonies seem to be the most practical and practicable outlets for the present industrial distress. The charity organizations only tend to increase pauperism. The recipient of charity is usually humiliated and degraded. It is neither blessed to give nor to receive, under certain conditions. The thousands of homeless and starving poor need not charity, in the sense in which charity is bestowed, but charity in a wider humanitarian aspect. They need to be put in a self-sustaining position, which will develop self respect and independence of character. The trouble is, that the members of society try to live off one another, instead of from normal industrial effort. The poor are overcrowded in the cities where they have to pay extortionate and outrageous rents to landlords for places that are wholly unfit for occupation by human beings at all. Then they have to try to earn part of the money they pay for rents, etc., back again by doing all sorts of unnecessary, useless, humiliating, servile and menial services, to which no one with a proper spirit of independence or manhood will stoop. Then, if they are unwilling to submit to the servile and degrading conditions, or are unable to bear the brutal and inhuman burdens laid on them, they are charged with being too lazy to work. The psychic barometer shows that the strained relations cannot be much longer tolerated.

Co-operative colonies furnish an outlet; but the trouble is that people imbued with the psychic elements of antagonism, slavery, and selfishness, are not fit either for co-operation or freedom, and the duty therefore devolves on those who are intelligent enough to co-operate to form the nuclei of communities from which the principles of the New Order will radiate.

Capital is needed for co-operative enterprises. The very poorest class, those who need assistance in that way, and who are now the recipients of charity, on account of enforced idleness, are not able to start in farming or any other self-sustaining industry for want of necessary capital and supervision. The investment of the capital would call for practical business supervision, as protection for capital and as essential to successful administration. Here is a wide field for practical philanthropy and humanitarian effort.

An example of what can be done through co-operative effort is the case of fifty Swedish families who, eighteen years ago, founded a settlement in the Aroostook wilderness in Maine. They occupied twenty-five log houses, two families in a house, and with each house there were five acres of land. Since 1870 the colony has increased to seven hundred inhabitants, and among the possessions of New Sweden, as it is called, are two post-offices, three churches, six school-houses, a starch factory, and five shingle mills.

MIRTH and laughter are nature's sure cure for melancholy, sadness and sorrow.

LETTER FROM EMILIE DE MORSIER—  
FRANCE IS IN LINE.

To the Editors of the UNIVERSAL REPUBLIC:

**I** FEAR some of our foreign friends have grown impatient waiting for further information about our Women's League for Peace. I owe them a word of excuse and explanation, and I hope you will kindly help me discharge the obligation, as it is difficult to write to all quarters.

In the month of June, 1888, I submitted to the Minister of Commerce and Industries, who was in charge of the Exhibition Department, the plan of a Congress for Women—which, in some of its features, was a copy of the International Congress held at Washington last year, taking in consideration, of course, the great difference in surroundings and education. Though my project had been received favorably, I heard no more about it for ten months, when, to my great surprise, I was notified that it had been examined by the High Commission and met with great favor. The High Commission decided to carry out the plan. I had to appoint a Committee on Organization to act concurrently with the High Commission. This has been done, and the Minister has notified me of his acceptance. So we now have the advantage of Government support.

I dare say in America Government support would not be so very important, as your women can do everything by and of themselves; but in France it is of the greatest importance. As people of all nations will be here during the Exhibition it will be a good opportunity to make the attempt to organize an International Union of Women of all religions and social classes—to unite all on the one principle of love of humanity—a mighty unitary force to bring concord and peace to the stricken race. Jules Simon gives the prestige of his name and influence to the movement, and he will be President of the Congress, with two ladies acting as Vice Presidents. The Committee of Organization is composed of both sexes, the males being men of high standing, such as M. Legouve, of the French Academy, Dr. Charles Richet, proprietor of the *Revue Scientifique*, some Deputies, Senators, scientific men, etc. All the ladies chosen represent some branch of work or ability, and belong to all religions: we have Protestants, Catholics, Hebrews, Greeks, Free-Thinkers, etc.

There will be no theoretical discussions—only the exposition of facts and practical work will be in order. The delegates must be women.

The sessions of the Congress will probably be devoted to the following subjects: Philanthropy; Morality; Science; Art; Literature; Trade.

By this Congress France will go on record as the first government to take official action towards aiding women in demonstrating their capabilities and rights as co-equal members of society.

A most encouraging feature in the movement is that among its heartiest supporters are prominent Catholics. But the difficulties to overcome are formidable. I fear it will be a long while before we can do as much as is being done by the women of America and England, but our influence is surely at last being felt through all the social conditions.

This Congress, entitled "International Congress to Promote the Interests and Declare the Rights of Women," will probably convene in July.

You now see why I have to postpone my work for the special League. I shall be thankful if you will give these facts the greatest publicity possible.

EMILIE DE MORSIER.

71 Rue Claude-Bernard, Paris, April 10.

THE OTHER PARIS CONGRESS.

**L**UCIAN PUSCH, of Russian Poland, writes us thus, under date of March 13—speaking, we presume, authoritatively:

"In September of this year the first Whole-World Spiritual Congress will convene at Paris. We expect the American Spiritualists to be fully represented. Propositions for the betterment of humanity, and reformatory suggestions of all kinds that it is thought well to bring before the Congress for consideration, may be sent to Gabriel Delaune, 38 Rue Dalagray, Paris, who will docket the same for presentation in due order. Reincarnation will not be discussed, nor anything else that is not of present practical importance, or that might result in factious divisions. The basis of united action will be these affirmations: Belief in individual immortality; belief in intercommunication between the visible and invisible worlds; belief in personal responsibility for all actions and thoughts; belief that all may participate in the God-Life. All should know that we are progressive; that we are free-minded; that we are not ceremonialists.

"This Congress will work in the interest of and direct all its influence towards inaugurating Universal Brotherhood and peaceful adjustment of international questions. 'Peace on earth, good will to men.'"

Thomas Buckman in Portland, Oregon, "Oregonian."

The safety of the community of course demands that something should be done with the person who takes the life of another; and the subject hinges here, shall we be merciful, or not? I will say, for my part, I am very glad to see the sentiment of mercy growing in the hearts of the people, and I believe that the day the last legal execution takes place, and it is forever after declared the thing shall never more be, that day will be looked upon by coming generations as the day when mankind stepped to a higher level, from which they will no more wish to go back than we now wish to go back to any of the old relics of barbarism. It will be asked, What shall we do with the murderer? Take the pardoning power out of the hands of the Governor and require that the spirit of the law be more strictly obeyed. When a life sentence is passed, let twenty years be the least possible time in which the criminal can hope for liberty, unless in the meantime proof of innocence is brought forward, and in other cases three-fourths of the time of sentence should elapse before petition could be made. At present the law is so trifled with that when an execution of a murderer does take place it takes the color of revenge so plainly that any other object in it is entirely hidden.

RELIGION in law is despotism of law.



## THE READING ROOM.

THE COMING CREED OF THE WORLD. BY FREDRICK GERBARD, Hoboken, N. Y. Royal Print, Philadelphia; 526 pages.

ON the title-page of this work the author asks: "Is there not a faith far more sublime and blissful than Christianity?" The contents of this book—containing facts requiring a vast amount of research—are an able and scholarly answer in the affirmative; and while it endorses the sublime doctrines of Jesus and the Gospel of Divine Love, its conclusive arguments and arraignments, and able expositions, are aimed at the human dogmatisms by which it has been corrupted, that go by the name of Christianity. It is a compendium of valuable facts bearing upon the subjects treated, and should have a place in every general library.

CHRISTIAN SCIENCE HEALING. BY FRANCIS LORD, (formerly editress of Woman's World) Chicago: Lily Publishing House. Prettily bound; paper and printing most excellent; 471 pages.

This work is the most complete and comprehensive work we have ever read on this subject. It is of extreme importance to all students of Christian Science. The closing chapters treat of "Children and Education." The author manifests a broader scope and liberty of thought than is usual with writers on Christian Science, by devoting several chapters of the work to an account of the doctrine of Karma and Re-incarnation and an extract from the Bhagavat Gita.

A STUDY OF MAN OR THE WAY TO HEALTH. BY J. D. BUCK, M. D. Robert Clark & Co., Cincinnati; well printed on good paper, and neat and substantially bound. 302 pages.

The author says: "The object of this work is to show that there is a modulus in nature and a divinity in man, and that the two are in essence one, and that therefore God and nature are not at cross-purposes." The subjects are treated in a broad and scientific manner, and every one interested in the study of man will do well to send for it. Too many such works cannot be issued at this time.

A DREAM OF THE GIRONDE AND OTHER POEMS. BY EVELYN PYNE, London, England: Smith, Elder & Co., 15 Waterloo Place. Neatly bound; well printed; 234 pages.

The Light of the New Dispensation has touched the soul of the author of these poems. Many of the stanzas breathe a high spirituality and partake of Shelley's exalted style.

A BRIGHT, sprightly little 12-page sheet named "Food, Home and Garden" comes to us from 936 Franklin street, Philadelphia, whose special mission it is to inform mankind of the blessings and advantages of Vegetarianism. Whoever will give it a six-months trial will need no further evidence of its superiority over Cannibalism.

## BOOKS TO LOAN.

WE are authorized by Mr. John Kyte Collett, Librarian of the New Dispensation Circulating Free Library, of Cardiff, Wales, to say that any book in the following list will be loaned to American readers on these conditions, to-wit: First, that the borrower must return the book, post paid, or shall pass it on to another reader upon the

same condition; second, that each book sent out shall be kept in active use, passing from one reader to another, "until worn out by service in the cause of humanity." Readers applying for books must of course expect to pay the tariff exaction, 25 per cent. of the value, at the post-office of receipt.

## THE LIST.

The Mother: The Woman Clothed with the Sun, t2 vols.; The Spirit World; The Divine Word Opened, Rev. Dr. Bayley; Great Thoughts on Great Subjects, do.; Swedenborg Verified, do.; Morgenrothe, Rev. J. Pulsford; The Little Pilgrim in the Unseen; The Spiritual World and Our Children There, by Rev. Chauncey Giles; The Future Life, E. Swedenborg; The Miner Works of Swedenborg; Reasons for Embracing the Religion and Philosophy of Swedenborg, Rev. G. Bush, M. A.; Outlines of the Religion, etc., of Swedenborg, Theophilus Parsons; The End of The World, W. H. Holcome, M. D.; Our Children in Heaven, do.; Letters on Spiritual Subjects, do.; Parables of Jesus Christ and Sermons, Clowes; Vols. of Tracts on New Church Subjects; Memoir of Clowes; Annals of a Quiet Neighborhood, G. Macdonald, L. L. D.; Unspoken Sermons, do.; The Miracles of Our Lord, do.; The Story of a Great Delusion, White; The New Age, B. F. Barrett; The Doctrines of the New Church, do.; The Evening and the Morning; Manual of New Church Doctrines; Things New and Old, J. Spelling; Sermons, (London Series), T. L. Harris; Y Jerusalem Newydd (Welsh); Bob and I, Mrs. Theobald; More Forget-me-nots, do; Home and Work in the Future Life, do.; Airs from Heaven and Blasts from Hell, do.

COMES to us from Athens, Greece, printed in Greek, a monthly periodical of 48 pages entitled "Pythagoras." Though announcing its special mission to be the exposition of the principles of Free Masonry—"a superstitious prejudice against which prevails with the people," it says, (of a religious character, no doubt)—it contains much of interest to and that can be heartily endorsed by New Dispensationists. It says it will, besides giving much other instructive matter, publish biographies and portraits of illustrious Free Masons. Monsieur M. Galani, the editor, hopes for American patronage. Subscription price, \$2.50 a year.

MRS. JOSEPHINE W. CABLE's soul-bright paper, "The Occult Word," of Rochester, N. Y., comes to us with the words "For Free Circulation" prominently displayed in its head date-line. When the soul can send forth its expressions in this way it can send them forth in their greatest purity; and when the material thought is in domination we may feel assured that the true life-principle is lacking

ELLA WHEELER WILCOX, the poetess: "One New Year I made a resolve to go out of my way to do some little act, say some little word, give some little help, if possible, incognito, to a new person each day of that year. It brought me more happiness than all my literary achievements."

## ROYALLY REMEMBERED.

COULD a revolutionary patriot have looked forward a century from the 30th of April, 1789, and beheld the ball-room festivities in New York in honor of the first Presidential inauguration he would have exclaimed, "Gone back to royalty!" No modern coronation scene in Europe has been more ostentatious, more imperious, none more pronouncedly casteful. Mark the "court-journal" reports: The wife of the President wore a "Princess train;" the wife of the Vice President had such and such jewels; and so on by the column in the regular old courtier style. Even soldiers were called in to open passage-ways for the privileged and to keep back the less privileged. Did any one of those who flaunted their "purple and fine linen," their rare and costly jewels, at that scene of regal splendor, ever produce as much wealth as the poorest of the rag-clad and ill-fed multitudes who were thronging the streets and alleys and garrets all around them? The same Captain is over these that led the Colonists on to victory!

## MY SUGGESTION.

To the Editors of The World's Advance-Thought:

THERE is no subject before the public that is so difficult to reach a conclusion upon as that regarding the devising of a uniform plan of taxation. As things are now managed, "the middle classes" bear the burden of taxation. The very wealthy manage to evade the responsibility; and the very poor have nothing to tax. We need an entire change in our taxation system. Will you submit my proposition for a reform in real estate taxation, to be understood as only applying to agricultural lands, improved or unimproved. (A different plan would have to be adopted regarding town property, or land valuable for trade and other special purposes, though I would bring the same principle to bear, modified in application to harmonize with the changed circumstances). It is this: Let the rule of valuation be the capacity of the land to produce wheat, the standard cereal, and a commodity for which there is always a cash demand the world over. For instance the owner of two hundred acres of unimproved land which, if brought under tillage, would yield, according to the estimate of an intelligent practical farmer, an average of 25 bushels of wheat to the acre, should be taxed thereon just as much as if it was in a producing condition. Thus I would make intrinsic value, or value *in use*, the basis of the levy. Then, passing from the soil itself to the hereditaments and appurtenances thereunto belonging—if, for clearness in explaining my plan, they may be considered separately—I would, applying the same rule, tax them according to intrinsic worth. All actual cultivators owning land under \$1500 in value should be exempt from taxation, for these, as a general rule, cannot give anything out of their hard labor—they work for a mere living.

J. W. PETERS.

East Portland, Oregon, April 20.

It is already time to begin reading up and thinking over how to vote next time. Torch-light processions do not generate ideas.



**SOUL-COMMUNION TIME-TABLE.**

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass.	8:28 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:28 p. m.
Charlottown, Pr. Ed. Id.	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	8:48 p. m.
Caracas, Venezuela	8:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	8:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:48 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	8:48 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Hallfax, N. S.	8:18 p. m.
Harrisburg, Pa.	8:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:08 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Leocompton, Kan.	1:48 p. m.
Lima, Peru	8:04 p. m.
Little Rock, Ark.	2:08 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

FRIENDS, we hope you will use your influence to extend the circulation of the Companion-Papers. Remember the boughs could not bear the blossoms and fruit without the needed sustaining elements at the roots.

**PACIFIC HOMES.****Progressive Land Company of the North-Pacific.**

CENTRAL OFFICE, PORTLAND, OREGON.

METHODS SUGGESTED AND THE FULFILLMENT OF OBLIGATIONS GUARANTEED BY THE MANAGEMENT OF THE COMPANION-PAPERS.

Special attention given to the interests of  
**COLONIZATION AND CO-OPERATIVE ENTERPRISES.**  
**THE U. S. LAND LAWS.**

When it is proposed to secure homes under the Homestead and Pre-emption Acts, singly or in co-operative organizations or colonies, the Progressive Land Company of the North Pacific will undertake to secure IN ADVANCE sites for such new homes, furnishing plats and accurate descriptions thereof, including report upon climatic conditions, present and prospective markets, etc. The land laws, it is true, require applicants to be personally within the district in which the land is situated upon which they may make filings, (the rule being relaxed in a special way in favor of ex-soldiers), but in so important a matter as securing a freehold a person, especially if living a great distance from the country of contemplated settlement, should take no step until reliably advised regarding opportunities and legal requirements. Immigrants seeking homes under the public land laws seldom get off the cars at the end of their journey with any foreknowledge as to legal requirements or localities of vacant lands, and, these matters being out of the range of ordinary real estate business, and not of the general information, their ignorance puts them at a great and usually most costly disadvantage. The Progressive Land Company is represented by an attorney thoroughly versed in the public land laws and the rules of practice in securing and defending titles thereunder; and through its correspondents in all parts of Oregon and the Territories of Washington and Idaho the central office is constantly kept informed in regard to lands subject to entry in the different districts.

**COMPANY'S CHARGES.**

Personal consultation regarding modes of procedure to acquire title under U. S. laws free. A fee of ten dollars will be charged when advice is generally followed as to locality, and of twenty-five dollars when any one of a series of tracts described by the official plats is accepted, this covering the cost of preparing the preliminary papers. If telegraphing is necessary applicants must pay therefor. Letters asking for specific information in the interest of co-operative organizations and colonies must be accompanied by a fee of five dollars.

**FOR INVESTORS.**

Those who think of purchasing improved farm-homes or stock ranches in Oregon, Washington Territory or the adjacent regions would do well to first examine the property lists of the Progressive Land Company. They will be found to embrace any kind of property desired—fruit farms, dairy farms, grain farms, and farms diversified in natural conditions so all these interests may be carried on together; also compact bodies extensive enough to cultivate on the co-operative plan.

**TOWN PROPERTY---RARE CHANCES.**

In what Western city of America, of present commercial or manufacturing importance, could a mistake have been made in making an investment a few years back? Compare the shore-line extent and resources of the Atlantic Coast with those of the Pacific, having in mind the great cities so closely ranked along the former, especially the northern portions, and then doubt, if you can, that Portland, the mistress city of the great Columbia, second only to San Francisco in export and import trade, will make prodigious gains in wealth and population within the next ten years. Is it unreasonable to believe that a present investment of a few hundred dollars in an eligibly located lot in Portland would soon grow into a fortune? This is the time to make investments; do not wait for the years to slip away until you will be lugubriously telling what you might have done.

The Progressive Land Company can offer the Best Bargains of the Times in Portland Property, as well as in Property in Neighboring Cities and Towns.

All titles handled by the Progressive Land Company of the North-Pacific warranted.

Rooms 19 and 21, 3d floor, (elevrtor) Abington Building, Portland, Oregon.

**THE TWO-IN-ONE!**

THE WORLD'S ADVANCE-THOUGHT  
and  
THE UNIVERSAL REPUBLIC.

15 CENTS A PART AND  
\$1.50 A VOLUME.

12 PARTS ONE VOLUME.

A Corps of Specially Inspired Writers.

English address, John Kyte Collett, New Dispensation Library, Cardiff, Wales; American address, Abington B'd'g, Portland, Oregon; Australian address, W. H. Terry, 84 Russell street, Melbourne, and Theodore Wright, South Brisbane, Queensland.

**WELL EQUIPPED.**

Those disposed to so aid the Companion-Papers may send to us orders for any kind of

**BOOK PRINTING,**  
or  
**Any Kind of Job Printing.**

We are prepared to do all manner of work, from the printing of a business card to the making of a bound volume. Material all new and carefully selected.

Proofs can be sent out to any point reached by railroad from Portland. (Each letter of proper names must be distinctly written. Address

PROGRESSIVE PRINTING COMPANY,  
Abington Building, Portland, Oregon.

**NOW BEING PUBLISHED AND WILL SOON APPEAR.**

NEATLY BOUND IN CLOTH.

ONE DOLLAR, INCLUDING POSTAGE.

**HERTHA,**

BY ELIZABETH HUGHES.

The ever-womanly leads us on---Gothic.

Published by E. Hughes, 367 South Spring street, Los Angeles, Cal. On receipt of one dollar, with address, the book will be forwarded to any part of the world.

**SPIRITUALISM.**

THE PSYCHOLOGICAL ASSOCIATION.

PROMINENT MEMBERS:

DR. BUCHANAN, CORA RICHMOND, Etc., Etc.

Instituted for the Promotion of Spiritualism and the Diffusion of Spiritual Philosophy.

Admission fee, 25 cents, and 75 cents per annum, prepaid.

Remit, together with name, address and religion, by foreign money order, to HENRY A. COPLEY, Canning Town, London, England.

**Mrs. Alice Tabor,**

who has studied the past 7 years with

**Mrs. J. W. Cables,**

wishes to give

ABSENT MENTAL TREATMENTS.

at

The Home, 40 Ambrose St., Rochester, N. Y.

CONSULTATION FREE. tf

**"HARMONY,"**

A Monthly Magazine of Philosophy,

DEVOTED TO

Science of Spirit, Theosophy, Metaphysics and the Christ Method of Healing.

TERMS, \$1.00 per annum; single copies, 10 cts.

M. E. CRAMER, 324 Seventeenth street, San Francisco.

**THE HERMETIST**

Is an eight-page monthly, teaching the Ancient Wisdom, and a knowledge of the Occult, or hidden laws, of nature. "GET UNDERSTANDING" is its Alpha and Omega. Price, \$1.00 per year, in advance. Sample copies, 10 cents.

HERMETIC PUB. CO.,

629 Fulton St., Chicago.